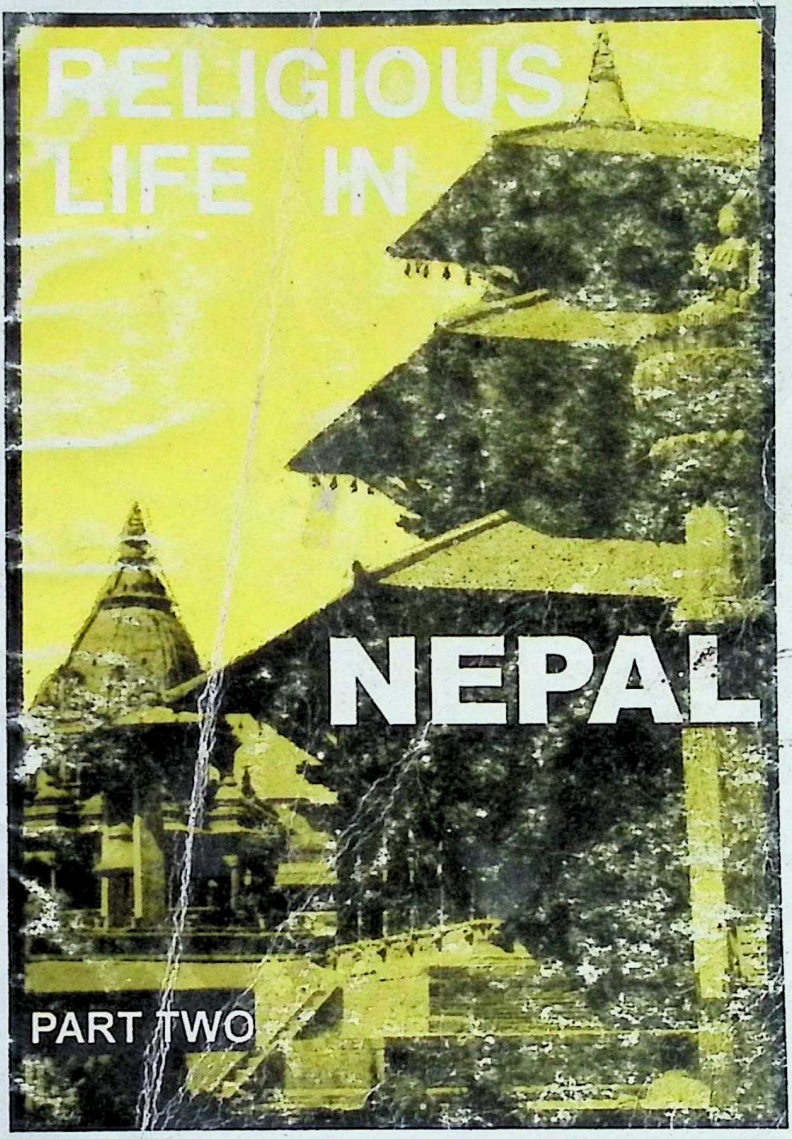
RELIGIOUS
LIFE IN
NEPAL
PART TWO

RELIGIOUS LIFE IN NEPAL

(PART TWO)

GEHENDRA MAN AMATYA

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PREFACE

This book "Religious Life in Nepal" has been written to meet a need that has arisen during the great expansion of Internal and Foreign Tourists in Nepal, the home of Gods and Goddesses and land of Temples and festivals after the beginning of the Visit Nepal Year 1998.

Foreign Tourists who visited Nepal told us that they cannot obtain biography, history, legends and mythological stories about the Gods and Goddess of Nepal directly related and dedicated with the innumerable temples, shrines and festivals in numerous Guide Books available in the market and have been written in the past. The main objective of this book is to acquaint biography, history, legends and mythological stories of the Gods and Goddesses and to give as much detail as possible facts about Temples and shrines of whole Nepal with description of Festivals and traditional, religious and social customs and rites of Nepal. I hope this book will be one more addition to the existing literature on Tourism in Nepal and will be of some interest not only to the Foreign Tourists but also to the Internal Tourists.

This book of about eight hundred pages is divided in three parts to shape in hand book size and printed in traditional letter press to sell the book in small value to those who need a cheaper one.

I am very much thankful and greatful to proprietor of Sankata Press, Purna Ratna Bajracharya & his sons Roshan Ratna, Pradeep Ratna, Purushottam Ratna and staff Chandra Man Singh Dongol for shouldering the entire responsibility of the publication of this book.

I am also greatful and highly indebted to my sons Prakah Man Amatya, Pradeep Man Amatya and staff of Amatya Block Works Sanjiv Uprety, Dipendra Ghimire and Bir Bahadur Tamang (Kanchha) for their help and cooperation in completing this book with illustrations of line drawings.

Kaldhara, Kathmandu
Nepal.

GEHENDRA MAN AMATYA

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Message From
His Late Majesty
King Mahendra Bir Bikram Shah Dev
For "**Nepal Pocket Tourist Guide**"
Written and Published by
Gehendra Man Amatya
in September 1964.

"It is a matter of pleasure that a book entitled "Nepal Pocket Tourist Guide" is going to be published. May this book prove helpful to the tourists in understanding the life, culture and art of Nepal, a sacred land of natural beauties. This is my good wishes."

(Extract from "Nepal Pocket Tourist Guide" by Gehendra Man Amatya)

Note:

"Religious Life in Nepal" is revised and enlarged edition of "Religious Life in Nepal" chapter of "Nepal Pocket Tourist Guide."

Dedicated

to

My Late Father

Mood Man Amatya,

My Late Mother

Hira Piya Amatya,

and

My Late Elder Brother

Jagadish Man Amatya

(1936 – 1997)

(Tourism Expert and Travel Writer)

Yamaraj– The God of Death

Yamaraj is governer of the death department of Lord Shiva, god of the gods and god of destruction. He is son of sun-god Surya and Sanjaya (daughter of Viswokarma). He is a god of death and justice. He is the gatherer of men and ruler over the departed soul in his Yamapuri or hell or world of death; the road to which is guarded by two broadnosed and four eyed spotted dog. Dog is the gatekeeper and messenger of Yamaraj and his vehicle is buffalo. He was appointed by Brahma, Vishnu, and Shiva as a judge of the universe 'Restrainer or 'Punisher' of soul after death when it leaves the body.

Yamaraj always represented as a terrible diety, inflicting tortures; called Yatna, on departed spirites. He is always dressed in blood-red garments, with glittering form, a crown on his head, glowing eyes and like Varuna, holding a noose with which he blinds the spirit after drawing it from the body size about the measure of a man's thumb he is otherwise represented as grims as aspect, green in colour, clothed in red, riding on a buffalo and holding a club in one hand and noose in other.

Yamaraj as a Jatadhari Lokeshwar

Buddhists of Nepal worship Yamaraj as Jatadhari Lokeshwar. In Lagankhel there is a image of Jatadhari Lokeshwar.

Once upon a time due to the mistake the attendants of Yamaraj brought King Brishadeva instead of a ordinary man name Brishadeva in the court of Yamaraj in Yamaloka. Yamaraj and Chitragupta said to the attendants "Why did you not bring Brishadeva with you. He is not Brishadeva, he is King Brishadeva. Do not do so in future, let King Bishadeva return back to earth" and bring another Brishadeva.

At that time King Brishadeva said before I return back to world, do me a favour, I have a desire in Yamaloka, I request you to let me see the hell of Yamaloka where the spirite of dead persons are living. In view of the unusual nature of the request and its possible implication his wishes is granted by Yamaraj The Yamaraj lead King Brishadeva inside a courtyard in hell where there are many spirits of dead persons. It is said that the wicked deeds of a man will hurry them away to hell (Narka). At that time the spirits of the wicked dead person are suffering their punishment. They are crying to drink water. They are badly suffering from thirsty due to lack of water. At that time the mind of Yamaraj was changed. Then Yamaraj think he must help those who are in need. Then he

squeezed and wringed his long matted hair like rainfall and feed water to the thirsty spirit of the dead person in the form of Jatadhari Lokeshwar. King Brishadeva think Yamaraj is not unfellingness god so he is called Dharmaraj Yamaraja. After that King Brishadeva came back to his palace in the earth. He called his craftman and order him to make image of Jatadhari Lokeshwar and installed in Lagankhel, Patan. He also built Buddhist stupa with the image of Jatadhari Lokeshwar in Bandej Gaon. Now a days called Bandegaon near Godawari, Lalitpur.

Court of Yamaraj

There are four gates in Yamapuri, north. west, east gate for pious soul and southern gate for non-pious soul.

Yamaraj is known as Dharmaraj, because due to the fear of punishment of Yamaraj the mind of a man may be changed and they will neglet sin and dis belief of god and believe in religion (Dharma).

If a man tell a lie in his life, after death in hell or Yamapuri takes by two attendants before the judge of death Yamaraj according to the suggestion of Chitragupta he will pull out his tongue. Similarly in other cases also he punished according to the nature of sin as suggested by Chitragupta as he is the keeper of detail record of the sin of the world.

Once Satyabana husband of Sabitri appearently dead, Sabitri abstained for performing his last rites hoping he

might return to life if he prayed god and took penance, an indeed after penace he suddenly woke, because Dharmaraj Yamaraj is not unfellingness god so he saved life of a innocent Satyabana.

Classes of human actions or sins is devided into ten species in Yamaraj's court; 1. Murder 2. Rubbery 3. Lying 4. Adultery 5. Secret slander 6. Reviling 7. Reporting such words between two persons as excite them to quarrels derived from bad speech. 8. Coveting another's goods 9. Malice 10. Desbelief of gods, Scriptures, Immorality and Soul. Every day Chitragupta write down account of human sin in Chitragupta's book.

There are only two account in Chitragupta's book virtue and sin all things are beings of the world which are alike perishable, false as a dream.

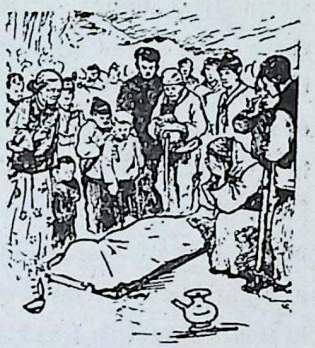
The wicked deeds of a man will hurry them away to hell (Narka) and the good-will, by virtue of their good acts be transported to heaven, and those who has sometimes done good and sometimes evil, are destined to a series of birth and death on earth and the account of their actions is kept by Chitragupta of Yamaraj.

Every man must atone for the sins of each birth by a proportionate number of future birth, and when the sin of the body are entirely purified and absolved he will obtain Moksya (Salvation).

Death

A thing which has birth has death also this is the law and rule of nature. The converse namely that which has no birth has no death is also true. Every objects is liable to change in this world. Life is transitory and fleeing but the

soul lives on to fulfill its pre-ordained destinety, untill the soul is merged with paramatma. In this world man is mortal; his soul is eternal he never die only they will changed his wrapper body. Man's function of life in the world is birth, marriage and death. It is said that life is just like a flower of a plant which is pershable but the seeds of the flower remain for another flower. The soul is only the guest of human body for a limited time after that the soul will enter in new body.



After the age of fourty year Pilyutari gland of the brain of a man produced juice of death. Due to that juice they become old.

The body of mankind and living creatures does not last for ever the become old. The black hair of mankind will be like silver white, wrinkles may appear, checks may be like a crumpled cloth. Teeth will fall from the mouth and face will hollow, sight is fading finally present themself at the Yama-raj's palace. There is no power on the earth that can postpone and stop the date of death. Birth and death in this world is just like day and night. The dead relative left over us only memory and respect.

Once a newly married widow said to her friends at that time of his beloved, husband's death. I cannot call him (dead husband) any more ! In this house nothing stirs, it is like an empty, solitary inn. My forehead is dark, there is no red tika.

Better to die than remain a young widow. In the youth age my beloved husband was struck down. How many days I have to bear this burden of separation ? Who will pierce my heart with a sword ? Other couples friends and relatives are in pairs, they turn here and there, when I watch this, a storm rises in my heart. The house is full of peoples but there is no-one of my own. I heard parents of my dead husband talking. This whore has eaten up my son withen a month of marriage. My mind is restless. There are needles planted in my heart. If I stay with my parents, I have no family backing, If I stay there they look at me darkly. If I stay in this house, so many words burst my ear drums. When I lie down at night, the tears flood over my pillow, my eyes are sunk in their sockets. If I had died, he (dead husband) would have remarried. Since it was he who died, I must stay like this. Like a dry flower, my life has faded. You are my friends of my age dressed up in red colour and go out. Seeing this my heart breaks my forehead is broken. I have only has a supplyment of misfortune. My body is aches nobody notices like my husband on the contrary day and night everyone of the family member is against me. I cannot say anything and rebuked on all sides. I am treated more severely than a murderer in prison. To whom shall go to pour my grief ? Saying these words she began to weep beating his chest. At that time her friends in tears said in reply only, It is not the fate of your husbands alone, everyone will have to go one day. She again wept and went out of his mind, beat his breast, roll weeping in the ground and fainted,

Marigold (Sayapatri) Flower and Velvent Flower

Marigold is favourite flower of Yamaraj He has a great fondness for marigolds. Goddess Laxmi had also fondness of marigold. Wherever the flower blossoms in Nepal it is understood that Laxmi has made her divine presence and the festival of Tihar is coming soon. They grow in full bloom during the autumn season and possibly into early December. Marigold is the flower of Tihar Festival Nepalese people have been using marigold garlands for Laxmi Puja and Bhai Tika for prayers service and decoration in gates and windows.

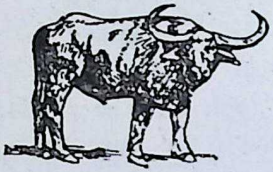
The marigold flower also posseses amazing medicinal properties. It is said that in the treatment of fever and typhoid. The petals are crushed, mixed with water, then dried in the Sun in the form of pills. Another medicinal trait worth considering is to to use it on livestock when they get worms. Besides these pills also provide an essential substance the Vitamins. Thus marigold flower are not only pleasing to the eye but are also nutritious.

One during the times when the devas (Gods) and the daityas were constantly at war, the gods and goddesses used to intervence and usually helped the devas. Laxmi was no exception in this matter, She won back their kingdom from Asuras daityas and celebration of her victory, wore a necklace made up of the daitya's head. Other god and goddesses wore garlands of marigold flower. Each marigold flower of the garlands represents the head of an evil doer. Velvet or

Betalnut Flower (Supari or Makhmali Ful) is also most important flower of Tihar festival. Sisters placed garland of this flower to their brothers and the god of death Yamaraj is prayed by the sisters saying as long as the voilet colour of this flower does not fade away please let us our brothers remain alive.

Buffalo Vehicle of Yamaraj

Buffalo is a domestic animal. Buffalo is also utilized for transport of heavy load of goods in Teral region of Nepal. In Nepal he buffalo is specially utilized for production of meat. But she buffalo is use for milk. Milk of buffalo and products from the milk is considered the staple food in Nepal.



The colour of buffalo is a uniform dark grey (slate colour). The girth is 7 to 8 feet, the average height measuring to 8 feets.. The head up long with nearly C-shaped horns curving backward at the tips It lives chiefly in grass land of Terai region of Nepal.

Buffalo is incarnation of demon Mahisasur. Goddess Durga killed Mahisasur in the form of a buffalo. During Durga Puja and other occasion people of Nepal sacrifice buffalo in the temple of goddess Durga. The blood of buffalo are always sprinkled in the images of goddess Durga and the carcasses are then taken for cooked and eaten.

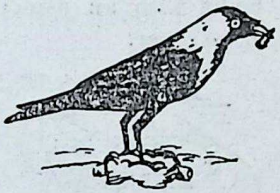
Festival of Yamaraj "Yama Panchaka or Tihar"

The Tihar festival is directly and indirectly related to Yamaraj. Which is second greatest festival of Nepal after

Bada Dasain (Durga Puja) It lasts for five days named Panchak. First day celebrated Crow festival, second day Dog festival, third day Cow festival and festival of Light fourth day 'Mhapuja and fifth day Bhai Puja.

Crow Worship

On the first day of Tihar festival crow worshipped. Crow is most clever and cunning bird of the world. The crow is the messenger and reporter of Yamaraj. Crow is regarded as harbinger of misfortune. If we saw a pair of copulting crow we have to suffer from misfortune. If they tauch us, we have to go immediately nearest river to take bath and call priest to perform purification worship.



In the early morning of this festival people worship crow and first portion of family meal with meat and milk is offered. People used to say "Subha Bol Subha Bol, Dudh Bhat Khoula" that means cry or paw propitious I will feed you rice and milk to seek good message of Yamaraj from the crow because he was the messenger of Yamaraj. If a crow began to pawing in the roof of a house "Kag Kag Kag" that day one have to hear bad message of misfortune. The crow has a divine power they have no fixed time of death, he is undying himself. To kill a crow one should hit his body by bullet or any sharp weapons.

Once Goddess Bhukundi in a form of crow helped a dead soul to cross ocean to reach heaven. Goddess Bhukundi (Kageswari) crow goddess in the forms of a crow appeared in the dream of mother of king Manadeva to forecast her

that one day his son will be the king of Nepal. According to the said forecast Manadeva become king of Nepal and ruled over Nepal for many years. For the memory of the Kageswari (Crow goddess) in the forest of Changu he build a temple of Kageswari crow goddess and donated losts of money and land to perform daily worship of the goddess and look after of the temple.

Dog Worship

The second day of Tihar know as dog's day. The dog is being also an associated of Yamaraj, in this case dog is his gatekeeper.

More than any other animal, the dogs has inborn sense of friendship with man he gives all his love and loyalty to the human family with which he lives. He enjoys their petting and praise and he is saddened by their scolding, The dog is so honest that the dog will do best to protect human family risking his life if necessary. A dog at home is a member of the family. He plays with the children and takes walk with the adults. Dogs bark in night so the thief cannot break into the house at night and thus saved property and life of his masters.

They have a good sense of direction and can find their way home from long distance. Also they can findout or identify murderer by smelling the location where the man was killed. In the modern age police department used dogs as a spy, they gave them modern trainning to identify the criminal person. There are twelve kinds of dogs used by police

department Alsasson and Lebrador are the best dog among them. In ancient time when there are no police and police station in remote villages local people used dogs as their guards. If dogs barked in midnight people used to rise and look here and there near his house.

If there are any seriously sick person who was dying and decleared uncure the dog will bark like weeping in mourning tone the sick person die in the same day. On other normal day they bark saying "How...How...How" but during the time of death of a man they will bark saying Hooo...Hooo... Hooo... It is said they the dog can see Yamaraj who is coming there to take away the soul of the sick person.

During this festival dogs are given a red tiki (powder) on his forehead and garlands with flower garland. They are thus worshipped and offered large plate of food including rice, meat, milk and other delicious foods.

Cow Worship

On the morning of Laxmi Puja woman of every Hindu houses worshipped and decorate body of cow with coloured powder and feed grains, flour and green vegitables. It is said that cow is a symbol of goddess Laxmi. In Hindu annals, the cow has been sacred for centures. Gift of cow (Go dan) in religious riteous ceremony is a biggest charity in Hindu religion. The cost of a cow is equel to almost all wealth of the world. It is said that in every part of a cow's body there live or stay different gods or goddesses and elements of nature. In the two horns there is Lord Brahma, in forehead Lord Shiva, in two ears Lord Aswini Kumar, in the two eyes Sun god and Moon god, in cow dung goddess Laxmi in

female organ goddess Parvati in the back side of body attainable god, in upper part of body sky and in the under four ocean of the world.

The cow is also related with Yamaraj when he carried soul of the dead body cow help them to ferry over Baitarni river for his salvation in the middle between world and the heaven, Yamaloka.

Nepal, being a Hindu state, was determined to protect Hindu customs and tradition. Killing of cow by Muslims, Christian and cow eating communities is strictly prohibited in Nepal.

The cow plays essential role in village life where cow dung is used to purification of the land by smearing the floor and land mixed with red mud, it is said that cow dung has power to kill germs of human diseases. Cow dung also used (Dung gas plant) to produce electricity for cooking food in dung gas oven or stove and used for light. Dried cow dung in the shape of circular bread also used for fuel instead of fire wood, and use compost to fertile land to increase productivity of agricultural production. In Terai region and in hill region of Nepal cow also pulled flows and carts. Cow gives us milk for food ghee (butter) for cooking meal and curd for religious functions etc.

In the evening people worshipped goddess Laxmi and illuminated their house with lamps.

Mhapuja worship of own body

One's own body is worshipped on the fourth day of the Tihar festival as "Mha Puja". This celebrations recognizes

the part of the divine entry exists in each person to propitate Yamaraj god of death. They worship their own body to save from Yamaraj and to get happy and lovable and pleasure life in the next running year.

Every peoples becomes afraid of the Yamaraj. Fears cause him to avoid death by worshipping his own body.

Thousends of years ago people know how long he would live in the world once a man due to the fear of death become restless day and nights counting the days of death. Then one day before his death he perform "Mha Puja" worship his own body and mandala of Yamaraj to extend life time for his long life. That day mark the end of the running year of Newari era. Once Shankhadhar one of the inhabitant of the bank of river Vishnumati saw some person secretely carrying sand in the midnight from Vishnumati river, to detect the secret he purchased one trip of sand from the coolie and he ordered him to carry the trip of sand in his house. Next day he saw all the sand changed into small pieces of gold. After that to gain fame and name he sold the gold and used the money to repay loan of almost all people who borrows money lenders of Kathmandu valley and started new era of Nepal Sambat.

During 'Mha Puja' festival Newar people of Kathmandu valley enjoys the festival with decorating market street and their houses with colourful banners, indicating "Nhu Dan Ya Bhintuna" wishing a happy and prosperious New Year and colourful flags and artistic gates. They also arrange various programme like motorcycle rally, meetings and pro-

cession and pass the whole day with rejoicing and taking Sagun a combination of fried egg, fried fish (single) meat, Bara bread of pulse fried in oil and curd. Those Newar people who love his motherland and mother language.

Bhai Tika Worship of Brother by Sisters

Right on the day of Kartik Sukla Dwitiya next day of Mha Puja date specified earlier Yamaraj appeared before a man. His Sister requested Yamaraj to wait until the farewell puja to his brother finished. She also request Yamaraj not to take away his brother until the fade of the colour of Supari or Makhamali Phool (Violet coloured bitelnut or velvet flower) and dubo immortal grass, and spoiled itself Okhar (walnut) and dry the boarder line of oil where her brother was sitting to perform farewell worship Bhai Puja. She know that these things are immortal or lasting long time.

The man also said "Oh God ! Yamaraj, I will go with you To-day is my farewell day I leave this world for good", I would like you to feed delicious dishes and stay in my room untill the colour of Makhamali and Supari Phool (bitelnut and velvet flower and dubo (immortal grass), walnut (okhar) become spoiled itself and boarder line of oil will be dried to please Yamaraj. He agreed to spend there unless fulfil their wishes. So saying he lead Yamaraj inside a room. As Yamaraj was busy in taking delicious food taking advantage of the diverted attention he slammed the heavy wooden door shut, bolted it from outside and return back to take puja and tika from his sister. He forgot to open the door. The people of Yamaloka were surprise at the prolonged absence of Yamaraj, nowhere was he to be found. They approached lord of Yamaraj Lord Shiva. Lord Shiva visited there request the

man and his sister to release Yamaraj from his room. Lord Shiva pleased with the brave deeling of the man and blessed him to live long life.

Since that time Yamaraj get expearience that his physical appearance is precisely at the root of his trouble. If his visitations to these earthly creatures continue to be visible to their nacked eyes, they will keep on devising ways and means to stay him off. Then Lord Shiva make his form invisible to earthly eyes or else and the creature man also cannot say how long he would live in the world. From that time Yamaraj has not been visible to mankind, though he sees all the creatures and the creature also cannot know the date of his death.

Since that day farewell puja changed into blessing Puja or Bhai Puja which is the last day of Tihar festival. On the happy day every sisters of Nepal who are married or unmarried worship and bless their brothers by placing red mark (Tikn) on their forehead and placed garland of velvet (Makhamali) or betalnut flower (supari phool) and of dubo everygreen immortal grass attached with thread of brass (Jari). Each one placed garland on them the garlands covered their

throat and chest completely, presenting various foods, fruits, Sagun and Masala (dry fruits). The god of death Yamaraj is prayed by the sisters in hope for their brothers longevity. They please for the good health of their brothers saying "As long as the colour of the Makhamali Ful or Supari Ful (velvet or betalnut flower and dubo grass does not fade away

please let us our brothers remain alive." The brothers then in turn give tika to their sisters with return gifts like sari, shawls, ornaments and dakshina (cash money) to excess of the value of the sisters presents.

Sisters offer food items in four plate separately in one plate they put Sagun combination of fried egg and fish (single) not broken, meat (fried or curry, chicken or mutton) bara fritter cake (bread of pulse) circular or like bangle and curd or wine. In another plate they put sweetmeats like Sel, Puri, Peda, Khajuri, Barfi, Panjabi, Laddu and Anasara etc (in local name). In another tray they put fruits like Apple, Pineapple, Banana, Orange, Pomegranate, Papaya, Green Coconut, Plums, Custard apple, Maosmi, Shaddock (Bhogate), Citron (Bimara), Hog plums and Pears etc. In another plate they put Masala and Pan, Masala is a combination packet of Chestnut, Cashenut, Currant, Pistache, Cloves, Groundnut, Betalnut, Cardamum, Chocolate and Misri (circular of sugar). Pan is combination packet of sweet preparation inside betal leaves, wrapped by betal leaves and lied by inserting cloves (lwang),

If Durga Puja is festival of sacrifice and meat. Bhai Tika festival is also called festival of fruits and sweetmeats. Fruits is naturally endowed with varying medicinal properties adequately. It processes a large variety of vitamins such as A.B. C.D. etc and is gifted with vitamin A in adequate quantity. Fruits gives stability and vigour to the nerves, veinous and muscular systems. Those sensitive to blood pressure and hypertenson may resort to abundant intake of fruits as it does not contain such fat substances like in meat and milk which is responsible for the growth of cholesterol in the blood

leading to massive heart attack.Those worrying unnecessarily for obesety must take fruits in large quantities to reduce overweight. Those who want to live long life should avoid meat and fat subtances and take more fruits in large quantities.

Tihar festival ends with grand feast and gambling. After ended the Rana ruled in Nepal in 2007 B. S. Gambling was prohibitate openly in the street of Kathmandu Valley during Tihar festival, with the collaps of Rana regime.

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Gorakhanath– Saint Form of Lord Shiva

Gorakha is a favourite family god of Gorkhas of Nepal. In 1825 B. S. 1768 A. D. Lord Gorakhanath demonstrated to King Prithvi Narayan Shah to make present united Nepal. The name of Gorakha and Gorakhapur of India was derived from his name. Gorakhanath is also saint form of Lord Shiva. Lord Matshyendranath was his teacher.

Once during the period of King Narendra Deva there was a severe and long draught in Nepal. It was caused by the action of Gorakhanath who captured the nine nagas, or rain giving snake dieties. Gorakhanath was sitting over them at Mrigasthali Gorakhanath took an initiative because he thought this to be the only way he could obtain the darsan of his spiritual guru teacher Matshyendranath. Who at that time was in Kopotak hillock at Kamarupa. He was the youngest son of Yaksha ruler and his wife was Maya. When Gorakhanath entered the valley he went to a wine shop. There a young lady who decleared that she would offer as much wine as he could drink. Gorakhanath accepted the challange only to be defeated. He know that all due to the nine nagas who helped the lady then captured them and took them to Mrigasthali. Gorakhanath captured nine nagas rain giving snake god create draught in the Kathmandu valley because once

Gorakhanath had come to Nepal to beg alms, but nobody gave him alms and consequently being enraged with the inhabitants of Kathmadu valley.

Lastly King Narendra Deva came to know from the astrologers that he should sent for the tutor of Gorakhanath Matshyendranath, who was Kamaru Kamaksha and he would be able to appease his diciple Gorakhanath to end draught in the valley.

Once when Prithvi Narayan Shah was a child, an old man met him in a forest of Gorakha. The old man spit on Prithvi Narayan Shah's hand. It turn out to be curds and asked him to eat it up. However, Prithvi Narayan Shah did not take it considering that it was something thrown up by the old man. He dropped the curds which fell on his feet. The old man blessed Prithvi Narayan Shah saying that if he had taken the curds he might become Chakravarti Raja (the unchallenged King) but because he had not eaten it and let the curd fall on his feet he would have that much of empire where his feet would take him. That old man was his family god Gorakhanath. After hearing these news from his son mother of Prithvi Narayan Shah was unhappy that he had not taken the curds for greater blessing from Gorakhanath famous saint of the nath cult of Nepal.

Gorakhanath is highly revised by the Shah rulers of Nepal. In the royal coat of Arms below the crown of the

King is depict a pair of footprint of Gorakhanath the guardiah diety of Gorakha from where the Shah originally came to Kathmandu valley. And in the coin of Kingdom of Nepal depicted words Shree Shree Shree Gorakhanath.

Once Lakhan Thapa Magar of Gorakha who build the temple of Manakamana was a boy of sixteen years used to visit the forest to collect fire wood dried leaf and branches of the tree to cook their food and to sold then in the market and earned his living for himself and supported his family One day he saw Gorakhanath in the forest Gorakhanath offered him Khir (Rice with milk and sugar cooked together). After feeding the Khir he adviced him to go Gorakha Durbar he will get a good job from the King Ram Shah to earn more money to support his family, and he also told him that the wife of King Ram Shah is incarnation of goddess Durga so he will get chance to receive blessing from her for his prosperity. After that King Ram Shah appointed him as a guard of Gorkha Durbar and Queen Lilabati advised him to build a temple of Goddess Durga Manakamana.

Gorakhanath was a highly enlightened mahayogi (ascetic) who had a high level of moral self-discipline and spiritual power.

Temples and Shrines of Gorakhanath

Gorakhanath Temple of Mrigasthali

There is a beautiful temple of Gorakhanath in Mrigasthali near Pashupatinath temple. In between Pashupati and Guheshwari. There is also one small Gorakhanath temple in Deopatan.

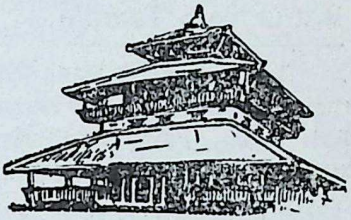
Gorakhanath Temple in Shrinagar

In Srinagar of Garwal (India) there is a image of Gorakhanath gilded the figure about six inches heigh in a small temple.

Gorakhanath Temple of Gorakha

Gorakhanath temple of Gorakha is also most famous temple of Gorakhanath in Nepal one can reach there by trekking either from Muglin or from Khairani.

Kasthamandap



It is situated in Maru tole in near Kathmandu Durbar Square. A three storyed temple, Kasthamandap has an open ground floor, underlining its original purpose as a public building. The decorations are carvings added over the years have greately unchanged the original design. The central image in Kasthamandap is Gorakhanath. At each of the four corners is an image of Ganesh, the elephant god.

Kasthamandap temple is also known as "Maru Satal" (A home for the homeless)" and Kasthamandap means "the open hall of wood". It is said that Kasthamandap was in vogue in Nepal even before the construction of the building Kasthamandap. The temple is like a open hall, or a canopy raised for ceremonial purposes or pavilion or like a dome over a temple.

Once during the reign of King Laxmi Narsingh Malla Kalpa Briksha came to see the chariot festival of white

Matshyendranath, where he was recognised by one of the priests of Matshyendranath. The priest seized him and refused of release him until he promised to give a tree. He agreed and four days later a huge tree was delivered. With the King's permission, the Kasthamandap was built from the wood of the single tree in 1556, hence by the name Kasthamandap, Kathmandu is called the second name of Kantipur. The name of Nepalese capital Kathmandu is derived from the name of this temple.

Ratna Nath Temple

It is situated in Dang Ghorai, there are three images in the temples Shiva Goraksha Patra Dev, Bhairabnath and Balasundari, Fairs and Festival observed in Falgun Krishna Vijaya Ekadasi to Falgun Sukla Purnima.

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Manjushree
Founder of Nepal Valley

Once gods of the heaven saw lotus with flame floating in the lake and Jyotirlinga is shining inside the lake in the lap of the Himalayas. They prayed Lord Shiva to dry the water so that creation of Pashupatinath and Swayambhunath temple could take place. Lord Shiva created Manjushree as a incarnation of Vishwokarma to dry the water and create Pashupatichetra. He exported Manjushree to create cities in the lake which was covered with water. Manjushree the incarnation of Lord Vishwokarma, the architect of god saw in his meditation a golden lotus in the lake with the flame like, diety in it and Jyotirlinga inside the lake. He thought of drying up the lake and building cities on the spot, until it got dry there could not be any creation to worship the flame like diety and Jyotirlinga. Manjushree is a great significance in the political and cultural history of Kathmandu valley. He along with his wife, King Dharmapal and pupils mounted on the lion and came to the boarder of the lake to trace the origin of celestial light. He went to the southern mountain which was lower than the rest mountains, opene a passage named chandrahas with his sabre. All the water ran out of

the lake through the passage cut open by his sabre (khadga). Manjushree allowed Karkotaka the King of serpent who had lived there for ages to live in a small lake Taudaha and explained why he has dried up the lake to build cities on the spot in order to perform religious service to the existent god Swayambhunath and Jyotirlinga Pashupatinath. Therefore he is responsible for the draining out of the watar that filled the valley of Kathmandu. He named the valley as Manjupatan, modern Lazimpat was capital of this valley state. Manjushree however did not rule by himself. He appointed a King Manjushree is depicted in tantric and human form holding the book of wisdom and hoilding the sword of knowledge.

Lord Shiva also gave the assurance that he would stay in the Pashupati form of Shivalinga for thousends of millions of years. Shiva also said there would be a great forest in Pashupatichhetra and he would be born as deer (animal or pashu) and would enjoy life in the midst of other animals at that time to be know as Pashupati.

The name Nepal which first appears in the Alharavaparisista and in Kautilya's Arthasastra is though to be derived from Nipa, the first ruling dynasty of Kathmandu valley, and ala, which means the house of settlement area. Thus, Nepal means "the settlement of Nipa". From the earliest known history, the valley has been known as Nepal. The first ruling dynasty were Gopala (Cowherds) who were the Nipas from whom the name Nepal came. Eight generations of Gopal dynasty ruled the valley as Kings. At that time this area

become inhabited by religious saintly peoples they made temples and shrines and become land of gods and goddesses. Altogether thirty Kirant Kings ruled Nepal. The Kirant period witnessed the Mahabharata war, the birth of Siddhartha Gautam Buddha at Lumbini, and the visit of the Maurya King Asoka to this same birthplace of Gautam Buddha. The last Kirant ruler was defeated by the Lichhavis who has migrated to the valley from Vaisali (India) after the massive and destructive attack of Ajata Satru, King of Magadha. The Lichhavis ruled by monarchy in Nepal, continuing the country's long established tradition of Kingship. A golden age in the history of Nepal began with the advent of the Lichhavis. The nation entered a new phases of prosperity in art and culture. Art, architecture and sculpture flourished and reached a climax of development during Lichhavis period. During twelve century Lichhavis ruled gradually declined. In the beginning of the thirteen century, when the thread of history again picked up. Ari Malla become the King of Nepal. Malla ruled about five hundred years in Nepal. In the early medieval period the Deva and Malla title King ruled Nepal-Valley.

During the second half of the eighteen century, when almost all the petty states of Nepal Kantipur, Lalitpur and Bhaktapur etc were unified and bigger Nepal was made, The credit of unifying these small principalities goes to King Prithvi Narayan Shah.

It is also said that Manjushree was local hero of North China later on identified and baptized as Manjushree of the first Bodhisattwo.

Hanuman —The Monkey God

Hanuman is son of Kesari the wind god and his wife Anjana. He was considered to be one of the eight immortals in the Hindu Mythology and one of the aspect of Lord Shiva.

Hindu people worship Hanuman in Saturday for the fulfilment of their desires. It is said that a person who smears his body with red-powder (Avir) mixed with oil and put oil on his head will not have to suffer from the pain caused by the evil eye of saturn. Hindu devotees also worship Hanuman if doctor cannot diagnosed the disease of their childrens. When they think there was no alternative but to pray Hanuman if the disease of their childrens are beyond understanding.

Once after the birth of Hanuman his mother went to a forest to bring some fruites for him. As he was very hungry, he not seeing his mother, began to cry on account of hunger. It was a time of sunrise and Hanuman, thinking that it was a bread, mistaking the sun-god for bread, flew towards the sun. All gods were seeing wonder of such a great speed of Hanuman even in his child-hood. His father wind god, also followed him with the freezing breeze so that the sun-god, might not burn him. After some time Hanuman approached

the Sun god and the latter also did not think it proper to burn him realizing that on the one hand he was a small child and on the other hand, he might be a great use to gods in his later years.

On the day when Hanuman was flying to eat the Sun-god Surya, Rahu, a bodyless demon, was also rushing to the Sun god because it was the time of eclipse. It should be noted that at that time of a solar or lunar eclipse. Rahu is supposed to devout the Sun god or the Moon god.

Rahu had already reached the chariot of the Suu-god but he had to collide with the body of Hanuman and ran away for fear that another demon had come to devour the Sun-god. Rahu was so terrible frightened that he went to Indra, the king of the gods of heaven, and complained him of all that happened. Indra, on the back of Airabat, went to that place where Hanuman was seated on the chariot of the Sun-god. Rahu was running ahead with great speed before Indra could reach there. Hanuman, mistaking Rahu for another fruit,ran towards him to catch hold of him. Rahu being frightened shouted the name of Indra, and went to take refuge in him. Next time Hanuman saw Airabat, a very big, elephant and mistaking him for a big fruit ran to-wards him. Indra got enraged with Hanuman and threw his Vajra or thunderbolt at him. At the stroke of the thunderbolt, he happened to dash against a rock and his left chin was broken. Seeing such a mishap the wind god was irritated so tremendously that he stopped the wind, causing all creatures to suffocate. He took his child to a cave and remained there. All gods, men, demons serpent gods etc went to Brahma and requested him to save them from anger of the wind god.

Brahma, accompanied by them, went to wind god and seeing him with wounded son in his lap was moved to pity. The wind god stood up and paid homage to Brahma. Brahma comforted the wind god, placed hand on the head of Hanuman and made him alive. When he was alive, the wind began to flow gently and all world being began to put on gay appearances.

Indra gave him a wreath of lotus and told him that because of the stroke of his thunderbolt at his chin (or hanu in Sanskrit language) he would be famous by the name of Hanuman or Monkey-god and that even his thunderbolt would not kill him. Then all gods being pleased gave blessing to Hanuman.

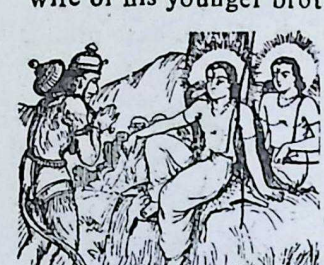
The Sun-god gave him one hundredth part of his rays and told him that when he would grow up, he would teach him Shastras or Scriptures. Varuna the water-god told him that even if he be tied with his rope or sunk in water for millions of years, he would not die. Yamaraja, the king of death told him that he would not die by Kaldanda, the terrible weapon of death, and would be healthy. Kuvera, the god of wealth, told him that he would ever be cheerful in war and would not die by the stroke of Gada. Mahadeva gave him an excellent boon that he would not die from Mahadeva or by his weapons. Viswakarma, told him all the heavenly weapons invented by him would not kill him, and he would ever be alive. Brahma told him that he would live long, would be safe and would never die by his weapons. He again blessed him that he would frighten the enemy, relieve the fear of friends, be invincible, could take any shape according to his will, and would reach any place he liked. He would be glorious and none could stop his speed.

Hanuman and Bhim were sons of Paban wind god. Once Hanuman hindered way of Bhim by his tail in a way to forest. Bhim got angry and ordered him to withdraw his tail from the way. Then Hanuman told Bhim if you have proud of power of strength move my tail. Bhim thought it disgraceful and tried to move it but he could not Bhim used his mighty strength equal to one thousend elephants to hold it but could even move it. Bhim could not know that the power in herent in him emanate from Lord Brahma. Creator of the universe, and he was his elder brother son of Paban wind god. At that time Hanuman changed his shape he become one hundred times bigger than his original shape. After that Bhim came to know Hanuman was superior than Bhim and he was his elder brother son of Paban wind god. He realised he has supreme power once he used to fly holding mountain by his right hand to save life of Luxman brother of Lord Rama during war with Rawana. Since then they never picked up quarrel among them and lived in peace and harmony.

Once Lord Krishna inserted a flag with the picture of Hanuman symbol of super power in the top of the chariot of Arjun which was drived by Lord Krishna during Mahabharat War.

Once Sugriva saw Rama and Luxman in distance and he

believed that they will be the soldiers of Bali who send them to kill him. Bali was elder brother of Sugriva but he kidnapped wife of his younger brother to make her as his wife. Sugriva



King of the monkey land send Hanuman (monkey god) to identify the two person whether they are the solders of Bali or not. Then Hanuman identified Rama and Luxman as he understand they are searching Sita who was kidnapped by Rawana.

Hanuman helped Rama to search with the help of monkeys of Sugriva. One day elder brother of Jatayu (bird) told that Sita was kidnapped by demon King of Lanka Rawana. Son of wind god Paban putra Hanuman jumped into the sky to search Sita in Lanka.

Hanuman searched in door to door in Lanka city, at last he found Sita in Ashok Batika a beautiful garden of Lanka. Hanuman presented golden ring of Rama to Sita, Sita immediately identified the golden ring of her husband Rama and Hanuman as a massenger of her husband Rama. Then Hanumana said "Lord Rama had sent to me to find out where you are and how you are getting on."

Hanuman dared to kill the demons of Lanka, destroy houses, garden and everything of Lanka. Hanuman think a friend in need is a friend indeed. Nothing venture, nothing gain Rawan saw terrible action of Hanuman. They found all the houses of the city of Lanka completely destroyed by Hanuman. Rawana ordered his son Indrajeet to capture Hanuman At last Indrajeet captured Hanuman. His hand and feet tied

with a rope by Indrajeet son of Rawan and was brought before the demon King Rawan. Then Rawan said the only punishment suitable for Hanuman is death. So saying Rawan drew his sword to kill Hanuman. But Bibhishan and other ministers of Ravan stopped him and said that it was a great sin to kill one's messenger however wicked he might be. They were thus persuaded to spare Hanuman. After that Rawana asked his brother Bibhisan and other courtiers what sort of punishment they would consider adequate for Hanuman. I will punish him exactly as you would suggest. They suggested to burn with flame his tail for which he was proud of it. Then Rawana ordered to burn his tail and let him go back to show his condition to Rama. They tied some towel well soaked in oil to his tail and set it on fire, Hanuman by a strange fatality rushed to the town of Lanka.

Through Hanuman was in trouble yet he did not loose heart and terrible fire broke out in the city of Lanka from his burning tail. Hauuman returned back to Panchabati after burning many houses of Lanka by his burning tail.

Hanumana bring token of Sita's chudamani and her message to her beloved Rama. Hearing the message of Sita Ram was astonished with joy and thanked Hanumana for his powerful hardwork.

Rama attacked Lanka with the help of Hanumana and Sugriva and thousends of monkeys. They constructed bridge of stone Hanumana and other monkeys with the divine power of Rama killed many demons of Lanka.

Rama send Luxman to fight with Indrajeet son of Rawana. Indrajeet throw his Mayaban, the illusion arrow of mundance existance towards Luxman the arrow hit him and fell down in the ground. He was badly wounded. According to the advice of physician Hanumana jumped in the sky to brought Sanjivani Buti (herb medicine) from Sumeru Parbat. Which is blooming in the hill forest. He know nothing about the Buti herb he saw every where the herbs are blooming he cannot identify Sanjivani Buti so he brought one of the part of Sumeru Parbat holding in his right palm flying in the sky to reach as soon as possible to save life of Luxman. After taking Sanjivani Buti Luxman cured from coma.

After fourteen years of exile in forest and victory over Rawana Rama, Sita, Luxman, Bibhisan and Hanumana returned back to Ayodhaya.

Once Lord Krishna inserted a flag in the top of chariot of Arjuna with the picture of Hanumana. The chariot was drived by Lord Krishna during Mahabharata War.

Temples, Shrine and Images of Hanumana

Image of Hanumana of Hanumandhoka

The historical image of Hanumana standing to the left of the main entrance to the Hanumana Dhoka Durbar was erected in 1672 by King Pratap Malla with a view to driving away all evil spirits that haunted the Kathmandu city time to time. At that time any creature that happened to come before him would be destroyed then and there. As such his eyes remain shut up by a piece of red cloth.

Hanumana, arrayed in bright vermilion-oranged (sindur) paint, frequently receives sprinkling flowers, rice grain and coin from passing devotees of Hanumana. The Jaganath temple with erotic carvings in front of Hanuman's statue so this statue of Hanuman's eyes stay veiled,

While entering the main gateway in Hanumana Dhoka Durbar a peculiar life size image is seen squatting on a massive stone piller. Hanuman has an extraordinary super human personality. Hanuman was a great patron of the Malla Kings. They claimed descent from Ram Chandra, whose devotion to Hanuman was legendary. The Malla King placed an image of Hanuman at their Durbar gates to protect the Durbar and to bring them victory in every war. Hanuman was on the Malla flags. His name occurs in the official titles used by the Malla Kings. The image of Hanuman hair is of grey stone, but each year the stone image is coated with a layer of

red or vermillion pigment made by mixing mustard oil and vermillion powder (sindur). Over the years these repeated layers of pigment have distroyed the face of the image almost beyond recognition. This image is always clothed in red top to bottom and is honoured by the golden umbrella placed over its head. The image of Hanuman has caused the naming of the Royal Palace of Malla Kings as Hanuman Dhoka. By Shah King Prithvi Narayan Shah instead of "Layakoo".

During the time of unveiling ceremony of the image of the monkey god Hanuman, Lamba Karna Bhatta, the noted Tantric in the court of King Pratap Malla exhibited his wonderful skill and power of Tantricism. It is said that at the request of the Tantric, the monkey God Hanuman (the stone image) ate Laddu (sweet-balls).

The image is guarding the old palace Hanumana Dhoka Durbar. In the inscription of the platform, upon which the image is seated, points out the date of its setting up and the name of the King Kabindra (Poet King) Pratap Malla who set it up.

Panchamukhi Hanuman Temple

On the northwest of Nasal Chowk directly across the rooftop from the Agan Chhen. There is five roofed temple in round of the Panchamukhi Hanuman, Hanuman of the five faces. It was built in 1655. The worship of Hanuman is offered here daily according to secret rites, and none but the priest who serve the temple may witness them or enter the temple.

Mound of Mud of Lalitpur

There is a mound of mud near Lalitpur. It is said that the

mound of mud was a part of Sumeru Parbat which was brought by Hanumana to save the life of Luxman during war with Rawana.

Besides these there are images of Hanumana towards the western side of Durbar Square of Kathmandu. In the Durbar Squre of Lalitpur and Bhaktapur, in Rama Chandra Temple of Pashupati, near western gate of Pashupatinath Temple, in Gauri Ghat near Guheshwari, in Hanuman Ghat of Hanumante river of Bhaktapur, in the south of Narayana Temple of Narayanahiti Durbar, near Krishna Mandir of Pharping, near Sovabhagwati in the Ram Mandir of Janakpur Dham. The stone images of Hanumana is installed mainly in the temple site of Lord Vishnu and Rama.

Festivals of Hanumana

Hanumana Jayanti

Hanumana Jayanti is celebrated in Nepal on Chaitra Purnima full moon day of Chaitra. Peoples celebrates this function with performing thirty six hours undivisable flame (Akhanda Jyoti) and singing Devotional Hymns about Pavan Putra Hanumana by his devotees.

Hanuman Nach of Baglung

In the Western side of Baglung Bazar there is a big image of Hanuman carved in a single stone. There are also two small images of stone in the right and left side of big image of Hanuman. The images were created by Bhaktapure Newars who fleed from Bhaktapur to Baglung after Prithvi Narayan Shah conquired Bhaktapur in 1760 B. S. The Newar peoples of Baglung celebrates Hanuman dance which begins

from that place where there are stone images of Hanuman. Hanuman dance is one of the popular dance of Baglung. It is popular renderings symbolising the victory of Rama over demon King Rawana with the help of Hanuman. The dance is based on the story of Hanuman.

Monkey-Incarnation of Hanuman

The Hanuman is considered as a very faithful follower of Lord Rama. There are large varieties of monkeys. The Hoolock is known for its howling or rather whooping sound.

They make very interesting pets. The common Langur Hanuman or Entellus are very difficult to rear, requiring as much attention as a human body. They generally remain close to water. They also have long cast with massive jaws, and teeth while on the other hand the other monkey though like other mokeys differs from its relative in being large and with more fur, it has a beared and the hind-quarters clothed up to the steat-pads. The common Monkey Bander has short close side whiskers, no beared, hair on the head lying straight back tail not more than half the length of head and body, hind quarters naked round the seat-pads. Face and other parts are red. This is the commonest monkey in captivity. The coats of these monkeys are generally brown or creamy coloured.

These animals live on fruits, insects, grains, leguminous seeds and young buds or leaves. They are good climbers and love swinging from branch to branch. Some of them are also very good swimmers.

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Bhimsen– The God of Wrestler

Bhim is a son of Keshari (Bayu) wind god, younger brother of Hanuman and a part of Lord Shiva and incarnation of Bhairaba. He is also god of Traders and Businessman.

He was son of Queen Kunti wife of King Pandu and a member of union of five brothers Pancha Pandav,brave younger brother of Udhisthir and elder brother of Arjun and husband of Droupadi. Bhim along with his four brothers married with a single girl daughter of King Drupad named Droupadi. He played important role in Mahabharata war and he killed Duryodhana and his brothers. He was renowned for his great strength he has equal strength of one thousend elephants.

Genealogy of Pandava and Kaurava Family

Five thousend years ago there was a Chandrabansi King Santanu son of King Pratip in lineage of Dusyanta and

Sakuntala. Once he saw a beautiful girl in a forest during hunting tour. She was human form of goddess Ganga. She meet him in lonely place, and she eagerly looking forward to his company. She agreed to marry with King Santanu if he promised to saynothing against her wishes. After their marriage she gave birth to eight sons, among them she killed her seven sons throwing in the river. During the birth of eight son her husband breaked his promised stopped to kill their eight son. After that she disappeared in the water with eight son. After eight years she handovered her son to her husband and again disappeared in the water of river. The eight son of King Santanu were Basus (Gods) in their previous life. Basista Rishi (Sage) son of Barun cursed them to change in their re-birth from Basus (gods) to human beings. Because they stealed Kamadhenu cow of sage Basistha. Eight Basus worshipped goddess Ganga, Their worship pleased the goddess Ganga and ask them for a boon. They request her to get selvation from the human life in their next life. After that Goddess Ganga promissed that she will marry with a human being in her human form and she will received them in her womb as soon as they will get rebirth in human form she will throw them in the river to kill them to relaase them for selvation from the life of human beings. But unfurtunately her eight son cannot get selvation due to the greedy and obstinacy of her husband King Santanu name of the eight son was Devbrata or Bhisma Pitamaha. Once when King Santanu was travelling in the bank of Yamuna river he saw a beautiful young girl daughter of Nisadraj named Satyabati. King Santanu fall in love with her without thinking of right or wrong he desires to come in close physical contact with her. But Satyabati said she will surrender her only

if he assured her to make her prospective son Crown Prince of Hastinapur after their marriage. He promised her to make her son Crown Prince of Hastinapur without thinking of right or wrong. To fulfil promised of his father and wishes of his step-mother and to please them he deserted his right of Kingship and become life long unmarried (single life).

After some time two sons were born to Satyabati Bichitrabirya and Chitrangad. Chitrangad was killed in a war before marriage. After death of King Santanu Bichitrabirya become King of Hastinapur. He was married with two wifes Ambika and Ambalika. Bichitrabirya was childless so by the favour of Sage Vyas Ambika gave birth to Dhritarastra and Ambalika gave birth to Pandu and Bidur was son of maid-servant of King Bichitrabirya.

After death of Bichitrabirya Pandu become King of Hastinapur. Once when he was in hunting he killed a pair of deer during they are enjoing sexual relation by his arrow. These deers are deer form of hermit kindam and his wife. They are enjoing sexual relation in the form of deer to save shame from other hermits. At that time of death hermit Kindam cursed King Pandu that he will also die at that time of the sexual relation with his wife.

Due to affliction and grieve over his misuse finally he decided to leave royal palace and deserted kingship and gave up kingship to his brother. After that Dhritarastra came to the throne of Hastinapur and Pandu with his two wifes went for forest life. Pandu has two wives Kunti and Madi. They are also childless so by the favour of Dharmaraj Kunti gave birth to Udhisthir and he become religious minded king, by the favour of Paban wind god Kunti gave birth to Bhim and

he become as strong as one thousend elephants, by the favour of Lord Indra Kunti gave birth to Arjun, brave and heroic like Indra, by the favour of Aswini Kumar Madi gave birth to twin Nakul and Sahadeva they also become beautiful, smart and rich. They lived in peace and harmony in the forest life.

One day when Madi junior wife of Pandu was bathing in a river King Pandu saw her at that time she was lifting up her garments. King Pandu suddenly take hold of her tightly in his arms from the back side at that time she was unaware, she was not prepared for love affairs. She knows nothing exactly what he is about to do because they know that at that time of sexual relation Pandu will be killed by the curse of hermit kindam. At that time King Pandu was blind with the urge for sexual relation, he cannot control himself any longer and big his wife Madi for relief she said "Oh Lord you are killing yourself ! Please let me alone !" But King Pandu due to his sexual desire began coitus with Madi without consent with voilance after that King Pandu died on the spot due to the curse of hermit kindam. After the death of his junior Queen Madi committee Sati (self immolation of a women along with her dead husband) and Kunti returned back to Hastinapur palace with her five sons.

Pandava five brothers also married with another wife. Udhisthir married with Devika and gave birth to their son Youdhaya, Bhim married with Balandhara, daughter of Kasiraj and gave birth to their son Sarbag, Arjun married Subhadra, sister of Lord Krishna and gave birth to three sons named Abhimanyu, Nakul, Chitrangadasa Babhruban, Ulupesa Edaban and married with Karanumati and gave

birth to a son named Niramitra, Sahadeva married with Vijaya and gave birth to a son named Suhotra including Ghatochkach son of Bhim and Hidemba altogether Pandava has eleven sons.

Son of Arjun Abhimanyu married with Uttara daughter of Birat. She gave birth to a dead son, but Lord Krishna brought the child back to life. The name of the son of Abhimanyu was Parichit. He has one son named Aap and two grand sons Santanik and Sankukarna and Asomadhdutta was son of Santanik.

Dhritarastra also married with Gandhari and gave birth to one hundred son with the favour of sage Vyas. Dhritarastra was blind man. So his wife Gandhari also tied round her eyes with non transperant handkerchif for the cosolation to her blind husband. After two years of preginency Gandhari delivered a round object of flesh. At that time Dhritarastra and Gandhari heard a voice just like bray of a ass. According to the oracle from the sky Gandhari hide the object inside her room and sprinkle water in that object after the object changed into one hundred one pieces and from that pieces born one hundred sons and one daughter of Dhritarastra and Kunti. They named the sons daunhter as follow, Duryodhan, Dusasan, Dussaha, Dussal, Jalasandha Sama, Saha, Binda, Anubinda, Durdharsha, Subahu, Duspradarsan, Durmarsan, Durmukh, Duskarna, Karna, Bibisati, Bikarna, Sala, Satlo, Sulochan, Chitra, Upachitra, Chitraksha, Charuchitra, Sarasan, Durmad, Durbigaha, Bibitsu, Bikatanan, Urnanav, Sunav, Nanda, Upananda, Chitraban, Chitrabarma, Subarma, Durbimochan, Ayobahu, Mahabahu, Chitranga, Chitrakundal, Bhimbeg, Bhimbal,

Balaki, Balabardhan, Ugraudha, Sushen, Kundadhar, Mahodara, Chitrayudh, Nisanghi, Pasi, Brindakar. Dridhbarma, Dridhchetra, Somakirti, Anudar, Dridhsandha, Jarasandha, Satyasnadha, Sadahasubak, Ugrasaraba, Ugrasen, Sanani, Dusparajaya, Aparajeet, Kundasayee, Visalaksha, Duradar, Dridhahasta, Subasta, Batabega, Subarcha, Adaitya ketu, Bahoasee, Nagdutta, Agrayayi, Kabachi, Krathan, Kundi, Ugra, Bhimarath, Birabahu, Alolup, Abhaya, Raudrakarma, Dridhratha, Shraya, Auadhrsta, Kundavedi, Birabi, Pramatha, Pramathi, Dirgharoma, Drigghabahu, Budhoraska, Kanakdhoj, Kundasi, Biraja and Uutsu. Among them there was a daughter named Dusala.

Duryodhana and his brothers Kauravas are oversmart, clever but was a very selfish, cold-hearted desposition. Pandavas were simple and kind-hearted religious persons. But they are more brilliant than Kauravas. They were progressing by leaps and bonds. They did not quarrel among themselves. Once King Pandu told them if they lived united no harm will come to them and at last prosperity will touch their feet and they will gain everything. Since then they never picked up quarrel among them and always lived in union. They go trainning and education from sage Dronacharya.

Once Duryodhana grew jealous of Pandava's and made many plots to kill them. They have no good relations, they always quarrel since childhood. Duryodhana was dishonest and mischief aad villian types of man. Since his childhood. Once they were playing in a forest near a pond Duryodhana feed poison so Bhim. Bhim drank the poisoned milk which was served by Duryodhana and become unconcious. Thinking him to be dead Duryodhana tied him by the robe and

threw and drowned. into the deep pond, at that time Basuki King of Naga serpent saved him and feed him eight times Juice of the pond (Kundako Ras) to make him strong as equal to one thousend elephants. After that Bhim killed King Kalinga, Dhurba, Jayaraj, Durmad and Duskarna in various encounter and vanguished king of Trigartta Mahabali Susharma in a war and killed wristler Jeesut during wrestling compittation.

Again once Duryodhana send his persons to burnt to ashes the house in the midnight when Pandavas were sleeping in the room. But luckly they were saved from the misconduct of Duryodhana.

Once Bhim was wind round by the coiled terrible big Python in a forest, the python was a King Bahus in his previous life. The Python wanted to chew and kill Bhim saying "Ajinger ko Ahara Daiba Le Puryauncha" that means God will delivered food for a python in his mouth. But at that time Udhisthir released him from the coil of Python and saved life of Bhim.

Once Bhim visited Saugandhik forest garden of Kuvera god of wealth to steal a kind of Lotus flower called Saugandhik lotus. Where Bhim with demon crashed againts each other. They wants to kill Bhim but Kuvera came to

know Bhim was visited there to get Saugandhik lotus for his beloved Droupadi he ordered demons of the Saugandhik forest to give Saugandhik lotus to Bhim.

Once in his childhood Bhim was walking in a lofty mountain he fell down in a rock and dashed his body in a big stone making the stone into many pieces without any hurt. His mother saw him as he is coming towards her. Again once during his childhood he was walking in a forest with her mother they saw a tiger, his mother Kunti ran away to save her life but Bhim killed the tiger.

Once Bhim saw Hanumana in the way to a forest hindered way to Bhim. Who was as strong as one thousend elephants and most powerful wrestler.

They began to boast of their respective superiority to each other in strength and powers. As they were disputing Bhim is going to move the tail of Hanumana but Hanumana warned him that in case he failed to move his tail he would be punished. He cannot move and hold the tail of Hanumana. He was surprise by the amazement of Hanumana. Hanumana also show him his biggest shape. After that Bhim came to know Hanumana was son of wind god Pabanaputra and was his elder brother. He also know once Lord Brahma blessed him that he could

take any shape according to his will and would reach any place he liked. He also realised he has supreme power who can fly holding mountain to save life of Luxman. After that Bhim respect him as his elder brother and they embraced each other.

He realised Hanumana is much more superior than Bhim. He also got lesson from Hanumana that he should not be much proud about his strength.

Once demon Hedambasur saw Udhisthir, Arjun, Nakul, Sahadev and their mother Kunti were sleeping in a forest. At that Bhim was standing to guard his brothers and mother. Demon Hedambasur sent his sister demoness Hedamba to kill Pandava and their mother Kunti. But she saw Bhim youth, tall statured, well built with muscular body. She struck by the personality and strength of Bhim and fell in love with him. She was in the form of most beautiful woman of the world. Bhim also attracted towards her and wanted to marry with her, killed demon Hedambasur to love without any obstacle. They love each other the body of Bhim and Hedamba (in the form of most beautiful woman) from the shoulders up to the hips are in close contact. The pointed breasts of beautiful Hedamba lying directly against the chest of Bhim, making him fill the delightful soft fleshiness of female form while Hedamba enjoys the contact equally because at that time of love affairs her own breasts become highly sensitive. Bhim rubbed his muscular body against that

of Hedamba's soft body and caress her all the while she make relaxation of her body, closing of the eyes, shedding off of shyness and reserve, active participation in love affairs with more violent and shameless action. Their emotions of love affair run a muck, resulting in sexual union.

After nine month of first love affairs of Bhim and Hedamba a son was born to Hedamba named Ghatotkoch. The child was dreadful, hairless in his head with big body. The child began to grow up rapidly.

Ghatotkach is a brave son of Bhim and demoness Hedamba. During Mahabharata was Ghatotkach came in the war field to aid Arjun and Bhim, making terriable big body he destroyed the Kaurava horses, elephant, chariots by his leg. He killed Alambus and Jalayudh. Duryodhana attacked Bhim from backside with many arrow and wounded him. Seeing him hurt, Ghatotkach attacked Duryodhana. In great anger Karna threw his 'Baijayanti' weapon to Ghatotkach and sent him to the land of death. His heavy big body fell down killing thousends of armies of Kaurava smashed inside his dead body. The most powerful Baijayanti weapon was presented to Karna by Indra which is reserved by Karna to kill Arjuna. Killing Ghatotkach by mistake from that weapon and saved life of Arjuna. The weapon was so powerful that the weapon can kill Arjuna.

Mahabharata War

Once seeing bad relation of his sons Kaurava with the sons of his elder brother Pandu Pandava. Dhristrastra could no longer hesitate to fulfil his promised, divided his kingdom into two parts and presented to Pandava half of his kingdom and named Indrapastha. Udhisthir become king of new state Indrapastha Delhi was called in ancient time Indrapastha Delhi or Indrapastha was founded by King Udhisthir.

But Duryodhana was very angry at hearing this news he is of a very jealous disposition. They made plan to drive away Pandavas from the kingdom of Indrapastha. He was proud and hard-hearted person. His blood boiled with rage after hearing the fixed date of coronation of Udhisthir elder brother of Bhim. Who ruled over Indrapastha half portion of Hastinapur the kingdom of Pandavas. This is the main cause of Mahabharata War. The greedy and quarrel over petty things and injuring the fellings of others are the main cause of Mahabharata War.

The chief cause of downfall of Kaurava was atrocious treatment of Duryodhana. Duryodhana takes pleasure in teasing of Pandava. Truth always triumphs, Honesty pays in the long run.

Duryodhana's greedy habits invited decesive battle of Mahabharata, killing thousends of people and relatives at last by the favour of Lord Krishna defeated Kaurava and own the cherished from freedom of their country by Pandavas.

The Mahabharata War teach a man; (1) Do not greedy (2) Never try to cheat others (3) Avoide temptation (4) Never addict to gambling (5) Do not injure the feelings of

other (6) Never fall a victim to one's own habit (7) Nobody can tolerate insult (8) Fortune and Misfortune turns like a wheel (9) Wounds heal but not ill words, (10) Be polite like Pandava.

One day Duryodhana with the help of Sakuni his maternal uncle who has divine power of skill in gambling made a plan to entrap Pandava. Sakuni was son of King Subal of Gandhar and brother-in-law of King Dhristrastra of Hastinapur. He lived there to help his blind brother-in-law husband of his younger sister Gandhari. He has divine power of spy and skill of magical trick in gambling Directly he was in the side of Kaurava doing benefit for the Pandava. He pushed Duryodhana to-wards a wicked act.

One day Kaurava invited Pandava to take part in gamble of dice play with the hope to regain Indrapastha. According to the plan to entrap Pandava by the magical trick of Sakuni. Kaurava sat towards the east and made Pandava's sit facing towards west (East is belived to be auspicious while, west is inauspicious) In the gamble competition of dice play Kaurave defeated Pandava. Kaurava won first wealth, then his state Indrapastha and finalley wife brothers and ownship of Udhisthir elder brother of Bhim. They pondered and suspected some magic trick on the part of Kaurava by Sakuni in the competition of gamble. Having revenged himself on his enemies Duryodhana celebrated his victory with great pomp and he bid to disgrace Dropadi his sister-in-law now his maid-servant after defeated in gamble order his brother

Dusasan to put off sari of Dropadi to make her full nacked before the distinguished persons who are attended in the gambling competition. At that time Lord Krishna helped Dropadi to save her from disgrace. At that time tears welling up in the eyes of Bhim and other brothers they folded hand with anger. They are helpless they bend their head and bearing the events helplessly. Bhisma Pitamaha, Dronacharya and other distinguished persons are also looking helplessly. But King Dhristrastra become very sad with misdeed entrap of his son Duryodhana and brother-in-law Sakuni. He promised Pandava that he will return back Indrapastha and everything which was lost in the gamble competition. He also opologised for the trick which Sakuni and his son Duryodhana has played in the gamble competition. King Dhristrastra was younger brother of Pandu father of Bhim and his other four brothers. One day King Pandu killed in the forest during coitus and his younger brother Dhristrastra become King of Hastinapur.

But Duryodhana rejected order of his father King Dhristrastra to return back Indrapstha. His father was blind king so he has no power in administration almost all power were occupied by Duryodhana. He respect nither his parents or his seniors. But he gave chance to Pandava put another proposal. Once again Pandava have to take part in gamble competition of dice play. If they defeated they will get Indrapastha and everythings which was lossed in gamble competition otherwise they have to suffer penalty of abode in forest life for twelve years and abode of hidden life of one year and if they found or identify them in hidden life they have to suffer again twelve years of abode in forest life. After that they will get back Indrapastha and everything.

Pandava readily agreed to the proposal of Kaurava in the hope to recover Indrapastha and everything which was lossed in previous gambling competition.

Again by the magical and divine trick of Sakuni Kaurava defeated Pandava in the gambling competition. Pandava, Udhisthir, Arjun, Bhim, Nakul and Sahadev with their wife Dropadi left the palace for abode of forest and hidden life for thirteen years leaving their mother and children in the palace of Hastinapur.

One day selfish Duryodhana and Karna his close friend wanted to check up misfortunes of Pandava and see the condition of Pandava in forest. They decided to visit forest with his army where Pandava were living happily. But unfortunately they have to face war with the local King Gandharva. Gandharva defeated Duryodhana's troop and make Duryodhana and Karna as prisoners of war. They have decided to kill them hearing this news religious minded Udhisthir ordered his brother Arjuna to go there and request King Gandharva to save their life. Then according to the wishes of Udhisthir, Arjun released Duryodhana and Karna from the hand of King Gandharva and saved their life. At that time Arjuna and Bhim said to his elder brother Udhisthir "Kindness should not be showered on an ungrateful person. Bhim killed demon Jatasur, Bakasur Kirmir during abode in forest life to save from obstructions during forest life.

Bhim done many wonderful and heroic things in the different places he had visited in the forest.

During twelve years of abode in forest and one year abode in hidden life Bhim with his brothers and wife suffered many difficulties. After they went in the palace of king Birata (New-a-days Biratnagar of Nepal) approached to get job in his palace. They visited there in disguise for abode of hidden life of one year. They lived there and disguise onself for one year. Udhisthir become priest of the palace, Arjuna as woman dance teacher of the queen named Brihanlata, Bhim as a cook and Nakul and Sahadev as servant and Dropadi as Sarindhi woman attendant of queen of Birata.

One day Duryodhana know about it, to find out Pandava and break one year's abode of hidden life and send them again in abode in forest life for twelve years they attacked kingdom of Birat with the help of king Trigart. But Prince Uttara with the help of Pandava defeated Duryodhana's troope, they returned back to Hastinapur.

Duryodhana claimed for another twelve years of abode in forest for the Pandava because he saw Bhim and other brothers in the palace of Birata in disguise in a assembly of Hastinapur palace and requested to his father King Dhristrastra to do needful to send again Pandava for twelve years of abode in forest. At that time Bhisma Pitamaha requested Duryodhana that they saw them in the palace of Birata after completing one year of abode of hidden life. So they have to return back Indrapastha to Pandava. Bhisma Pitamaha was son of King Santana of neighbour state of Hastinapur and human form of goddess Ganga. He was life long unmarried and he got the granting of a boon of nobody can killed

him in war, he will die according to his wishes from his mother goddess Ganga. He had always sided with Kaurava and helped Kaurava against Pandava. He was commander of the army of Kaurava during Mahabharata War.

After completing twelve years of abode in forest life and one year abode of hidden life Bhim alongwith other four brothers and wife returned back in Hastinapur to live in Indrapastha according to the agreement between Pandava and Kaurava. Duryodhana again refused to return back Indrapastha he again claimed he saw them in the palace of Birata in the disguise. Therefore they have to go back again to the forest for abode of twelve years in forest. Udhisthir send Lord Krishna to approach Duryodhana to settle the dispute. Lord Krishna requested Duryodhana if you are unable to return back Indrapastha give them only five village one for Udhisthir, one for Arjun, one for Bhim, one for and another one for Sahadeva. Duryodhana again rejected proposal of Lord Krishna and said do as you like. After that Lord Krishna returned back empty hand. Lord Krishna decided to advise Pandava to get back their land by force. Pandava has no alternatives except war with Kaurava. Bhim alongwith other brother decided to face war with Kaurava with the help of Lord Krishna and King Birata. They accepted the challenge of Duryodhana to fought decisive battle the war of Mahabharata in Kuruchetra. Mahabharata War caused due to the five brothers Udhisthir, Arjun, Bhim, Nakul and Sahadeva after having undergone the punishment of 13 years, claimed to have their half of the kingdom, but Kaurava declined to give them their share. The Pandava were thus obliged to have resort to a battle, in which Lord Krishna had joined for help on both sides.

The Kauraaa who were already in possession of the kingdom, had money enough to defray the expenses of such a great war as it was, but the Pandava having just finished the time of their basishment or sojurns had nothing to cope with the expenses of such a great war. They had lost their money so they is in need of money for war. As nothing less than trillions of money was necessary for the purpose, the elder brother of Bhim, Udhisthir had recourse to Kuvera, the treasurer of the gods. Udhisthir and Bhim went for the loan to Kuvera, Kuvera asked question. Most of the people borrows money with a glad heart but repay it with sorrow and regret. Whether it is true or not ? Udhisthir and Bhim replied sir, it is next to impossibility for the debtor to discharge his debt with the same cheerfulness with which he borrows the money. The answer satisfied Kuver,– Who allowed Udhisthir and Bhim to take any amount of money that they might be in want of, and considered him to be the truthful man and certain to repay him money which he was then borrowing.

Lord Krishna he himself had sided with helped the Pandava against Kaurava. Because the Pandava were the righteous people, and Lord Krishna was a true incarnation of Lord Vishnu ready to help and protect those who are virtuous and humble in spirit, All the previous events brought to Lord Krishna in his senses and he was thenceforward convienced in his mind to help Pandava. Meantime Kaurav and Pandava requested help from Lord Krishna Lord Krishna send his Narayana troops to Kaurava and he himself helped Pandava and become charioteer of Arjuna without taking any weapons.

A severe battle ensured between Pandava and Kaurava lasting for eighteen days. Solders of both side drew their swords and rushed into the army of the enemy side and began to cut off heads of army like cut off goats by a butcher. The ground was covered with blood and dead bodies of the army of both side and streams of blood flowed. The best part of army of Kaurava were killed.

Seeing the whole Kuruchetra in great panic. Arjuna refused to kill his relatives he saw every where relatives. Arjuna hesitate to attack Kaurava. He joined his two palm of his hand and request Lord Krishna to stop war. Then Lord Krishna show him his original appearance of Lord Vishnu and told Arjuna. "Do not worry do not be coward. We are fighting against injustice not with relatives. Man are mortal his soul is eternal he never die. Only they will changed his wrapper body. Be ready do not delay. They shall be taking punished and you will sure succed. I am god Lord Vishnu in the appearance of Lord Krishna. Arjuna saw Lord Vishnu with four hands holding Lotus, Quoit, Conch and Club Lord Vishnu said "Whenever there is decay of righteousness Oh ! Bharata and there is exaltation of uprighteousness, then I myself came forth. For the protection of the good, for the distruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age" therefore do your duty without seeking hope of the reward or gain which is mentioned in Gita collection of Lord Krishna's message to Arjuna.

After that Arjuna agreed to killed Kaurava. Thousends of man of both side either seriously wounded or killed in Mahabharata War one of the most terrible war of India of

that time. At that time war of Mahabharata was in last moment or concluding stage after killing solders of both sides whose dead body were scattered here and there in Kuruchetra War field. Arjuna wounded Bhishma Pitamaha commander of Kaurava army with several arrows latter he died according to his wishes after the end of Mahabharata War, after hearing the news of death of Dronacharya, Karna and Duryodhana. Same time Sakuni was killed by Shahadeva in Kuruchetra War field.

Then Dronacharya become commander of Kaurava army. He was teacher of Pandava and Kaurava therefore Udhisthir think it is better to kill with trick than direct attack. Udhisthir informed the false information that his son Asosthama was killed by Bhim. Dronacharya teacher of Pandavas with grief over the false news of death of his son Asosthama lapsed into a coma. At that time one of the solder of Pandav hit his body by a sword, immediately he fell down and dead on the spot near his chariot. Same time Abhimanyu son of Arjuna also killed by Jayadratha. With the grief over the death of Abhimanyu to get vengeance with Jayadratha Arjuna promised to kill Jayadratha before the same sun-set otherwise if he cannot kill within sun-set he will commit sucide and killed himself by burning himself on the funeral pyre which is prepared by himself.

Sanjaya had been bestowed upon with meracle power to see Kuruchetra War from the wall of palace of king Dhristrastra. King Dhristrastra was blind so Sanjaya telling him what is happining in the war field of Kuruchetra.

Jayadratha was most powerful Arjuna cannot kill him in the war field, therefore Lord Krishna made a trick to kill

him. Lord Krishna let fall fetal sun-set by his divine power. When Jayadratha were rejoicing Lord Krishna again changed into re-appear of sun and Arjuna took advantage of this trick ran towards Jayadratha when he was in without weapons killed him immediately before sun-set.

After Dronacharya's death Karna become commander of the force of Kaurava. According to the curse the wheel of the chariot of Karna is entangled in the ground while he was looking over the ground Arjuna cut off head of Karna by his curved arrow before the very eye of his close friend Duryodhana. Karna was son of Surya (sun god) and Kunti wife of Pandu. He was born when her mother was unmarried at that time she was vargin girl. He was bassom friend of Duryodhana since childhood.

At last after the death of Karna, Duryodhana ran away in the water of a lake and hide himself in the water. Bhim roared like a lion and attacked with his full power by his Club (Gada). Tears welling up in his eyes Duryodhana ran towards Bhim for counter attacked with his club in folded hands. Bhim throw his club towards Duryodhana and the club hite head of Duryodhana and he fell down. He was badly wounded. He was lying in the ground in coma as a dead bod, a few seconds before sunset. Bhim tied his body in the wheel of his chariot. Next morning when Duryodhana did not find in the camp, the remaining solders went out to search for him and found tied around the wheel of his chariot in unconcious condition. They untied him and squeezing out the water and

and brought him back to his senses. All the efforts of the Royal physicians had failed to recover him. He was in dying condition.

Same night Asosthama son of Dronacharya set fire in the camp tent of Pandava at midnight where Pandava were saved but his sons were killed. It is said that luckly same day they have changed their tent in their camp.

Asosthama thinking that Pandava's five brothers including Bhim were killed to ashes and he got venegeance of the death of his father Dronacharya by the fatal news told by Udhisthir. Asosthama informed wounded Duryodhana about the death of Bhim and his four brothers by fire in their camp in last midnight, on hearing this information seriously wounded Duryodhana began to laught and said now I will die with pleasure and satisfication because I have got all vegeances with my enemy Pandava. So saying he bend his head and passed away.

After the death of Duryodhana decleared the end of the Mahabharata War and Pandava succeeded to the King of Hastinapur. Udhisthir become King of Hastinapur with Indrapastha, and united two state into one state. His four brothers were appointed ministers. Arjuna, Bhim, Nakul and Sahadeva, they live in Hastinapur in peace happily ever forward.

At last Bhim rightly punished Duryodhana for his mischief by despatching to death. So truth triumps in long run and deeds of wrong would not pass unpunished in the world. It is said that a good character earns a good name and makes a man immortal as Bhim.

Bhimsen Temple of Bhimsensthan, Kathmandu

It is a famous temple of Bhimsen in Kathmandu, near Durbar Square Kathmandu in Bhimsensthan. This house types of temple was built by Kabindra Pratap Malla in 775 Nepal Sambat Era. The temple is livesly decorated with wood carvings.

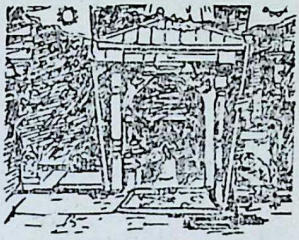
Bhimsen Temple of Patan

The three storeyed temple of Bhimsen in situated near Durbar Square of Patan. The temple was built by Sri Nivas Malla in 12th century. But King Yogendra Malla, set up an image of Bhimsen later and assigned land for annual chariot festival of the god Bhimsen. The festival of Bhimsen is celebrates in Patan every year in the month of Bhadra Krishna Nawami (August). The chariot festival of Bhimsen is observed and taken round the Patan cit, with procession playing musical instruments. Alltogether there are thirty two small temples of Bhimsen and images in Patan.

Dolakha Bhimsen

Dolakha Bhimsen is situated in Dolakha district in north eastern Nepal. In this temple there is a Linga shaped image of Bhimsen with a chain of gilded snakes. A carved image of Bhimsen stands on the tympanum of the temple. Near the roofless temple of Bhimsen. There are bronze idols dedicated to Kunti his mother and Draupadi his wife.

Once Pancha Pandava had hidden in a cave near Dolakha Bhimsen temple when they were in exile for one year hidden life after they completed twelve years of forest life. Once in eighteenth century Bhimsen himself had appaired at the spot where people of Dolakha cooking food. They got furious and the people of Dolakha built in his honour a temple on the spot to pelcate his anger. The people of Dolakha regards Bhimsen as their Supreme God. Fairs and festival are held at this temple site on Balachaturdasi, Rama Nawami, Chaitra Astami (Chaite Dasain) and Bhim Ekadasi.



Temple of Pandava

In Kalikot there is a Pancha Dewal. Pancha Dewal is a combination of five temples. It was constructed by stones. There are four small temples in four side and a big temple in the centre. It is said that this temple was built by the Pandavas when they are in twelve years abode in forest life to mark the visit in that place.

Bhimsen Temple of Pokhara

It is situated in old market of Pokhara in Bhimsen Tole. The name of the Bhimsen Tole is derived from this temple. The image of the temple was self created. This is most famous temple of Pokhara. Special worship observed in Bhim Ekadasi (January) and every year during Ghantakarna of Gathemugal festival,

Gaurati Bhimeshwar Temple

It is situated in Pipal Danda of Chautara of Sindhu Palchwok district of Nepal. Once in ancient time one of the cow of local people used to drop or offer milk on a special spot from where the local people and owner of the cow found image of Bhimsen.

Hindu people of Sindhu Palchowk district worship the Gaurati Bhimeshwar with one hundred thousend oil feed lamp (Lakh Batti). Newly couple worship there with sacrifice of goat to get their first child as soon as possible.

Festival of Gaurati Bhimeshwar is celebrated in Kartik Purnima, the chariot of Bhimeshwar is taken round in the old market of Chautara. Local peoples, District Justice, Chief District Officer and other high ranked government officer worship the image of chariot and sacrifice goat during this festival.

Besides these temples, Bagh Bhairab temple of Kirtipur is also a temple associated with Bhimsen because Bhimsen was incarnation of Bhairab. In Tapalakha Tole of Bhaktapur there is a stone image of Bhimsen called Paradesi and Bacupati Bhimsen with his wife Dropadi. There are thousends of bronze and stone images of Bhimsen in every houses shops and offices of businessman and traders. In such images of Bhimsen he hold horse by one hand and catch trunk of a tiger by other hand and tied lion by his arm and snake and tiger and elephant by his leg showing his strength. Traders and businessman worship Bhimsen daily in their shop and office as soon as they start business of that day. He is beloved of merchants.

Indra– The King of Gods of Heaven

Indra is King of Gods of heaven who resides in Indraloka in heaven, or god of rain or cloud and hydro electricity. He is a leader of Aryan tribes. He is also called a human form of Sun god and Nasa dyo dancing god.

Once Indra, the King of the gods of heaven had a terrible fight with demons. When Indra was at grips with the demons (Daitya and Danava) he ask his teacher Brihaspati for advice. Indreni intervened and told him not to be afraid as she knew of a way to conquer the demons. Indra begged her to tell him what it was ? Where upon, she summoned her own priest and placed on Indra's wrist golden thread (Rakshabandhan) bless by the mantras of his priest. Lord Indra's spirit was strengthened thereby. As soon as they saw Indra set out for battle armed the demons fleed. Ultimately, Indra was victorious. As a result of this all the gods become puffed up with pride and thought that it was due to their mighty strength that they were able to defeat the demons.

Again once Indra defeated demons by the strength which he got in overpowering the demons came from Brahma, the almighty again the gods of the heaven puffed up with pride. Realizing that if the gods of the heaven were infatuated with pride, it would led them to downfall and in order to make

them realized their faults, Brahma wanted to put them to test. Then Lord Brahma personified himself as a celestial Yaksha a divine being, appeared before Indra and other gods. They were surprised to the sight of such a wounderful huge form of Yaksha and wanted to know about him. The gods, knowing that the Fire god Agni could find out details about the celestial Yaksha, sent Fire god to Yaksha.

The Fire god was very proud of his strength and went to Yaksha. The Fire god, on being asked by Yaksha about his identity on and power, revealed his identity, told him about his knowledge of vedas and scriptures (that is why he is called Jataveda or knower of the vedas) and that he could burn the whole world to ashes.

Yaksha then told the Fire-god to burn a piece of dry straw on the ground. The Fire-god thought it disgraceful and tried to burn it but he could not. He used his mighty strength to burn it but the flames of the fire could not even touch it. The Fire-god could not know that the power inherent in him to burn a thing emanate from Brahma. The Fire god being thus humbled by Yaksha went to the gods and told them that he could not know anything about Yaksha. The gods then sent the Wind-god, who was no less proud of his strength than the Fire-god, on the same mission when Yaksha saw the Wind-god approach him, he asked him about his identity on and power. The Wind-god told him his identity that could move anywhere in the sky without any around and could blow the whole world. Yaksha then told the wind-god to blow a piece of dry straw. The Wind-god also deemed it a great insult and tried to blow it but could not. He used all his force that was in him but he could not move it. He,

like the Fire-god, bent down his head with humiliation, went to the gods and told them that he could not know anything about Yaksha,

As the Fire-god and the Wind-god could not know anything about Yaksha, the gods sent Indra to Yahsha to carry out the same mission.

When Indra, who was most proud of all the gods, reached there, Yaksha did not even give him a chance to talk and disappeared from that place with a view to giving him knowledge of Brahma. Indra did not came back from that place but stood there instead. From that place where Yaksha had disappeared, Indra saw goddess Uma, the daughter of Himalaya, appear. He went beside the goddess. The Almighty Brahma, having compassion on Indra, had send Brahmavidya in the form of Uma. Indra then entreated the goddess to tell him about the celestial Yaksha and the reason for his appearance.

Goddess Uma then brought the knowledge of Brahma to light and told Indra that the strength of which the god boasted in defeating the demons, emaneted from Brahma and was given to them. If Brahma had not them his strength, they would never have defeated the demons. But they though that it was due to their strength that they had overpowered the demons. Brahma in the form of Yaksha had appeared there to destroy the foolish pride of the gods, to give a crushing defeat to the pride of the Fire-god and the Wind-god, and had urged her to make Indra acquainted with the power and knowledge of the creator. Since then Indra has been considered superior to all gods, because for the first time through goddess Uma, he had got the knowledge of powers and

features of Brahma, though he did not have any chance to see and talk to him. The Fire-god and the Wind-god (Agni and Paban) had seen and talked to him but they had no knowledge of Brahma.

Through Indra, the Fire-god and the Wind-god came to know about Brahma and again though the Fire-god and Wind-god all other gods came to know the power of Lord Brahma.

Indra is famous for his fame, pomp and splendour, pride and versatility so he become King of the gods of heaven. He always ride in Airavat Elephant holding Bajra thunderbolt made from the bone of sage Dadhichi.

Once Uttak sage completed his penance, at that time there is lack of water in that place where he took penance. He was badly thrust and wanted to drink water immediately. He prayed Lord Krishna to get water, but Lord Krishna wanted to trial or to know whether he can bear regulation or not Lord Krishna send Lord Indra in the disguise of an untouchable pode of low caste with a pot of watar. He served water but sage Uttak saw infront of him pode of untouchable low caste so he objected to drink water brought by pode Lord Indra pleased with the promise of Uttak and bless him for immortal. He made him cloud to down pour rainfall for the benifit of living creatures and plants.

Once Takshak Naga had escaped from his kingdom to heaven and taken refuge in the throne of Indra, seeking

of gods of heaven to save his life otherwise he may be entered in the fire sacrificial fire organized by Janmejaya due to curse of mother of Nagas kadru. But Janmejaya shouted that he did not care for that as Takshak would have no place there, and he insisted even the throne of Indra might fell into the fire and burn itself to ashes. At that time Janmejaya saw a black spot in the sky, and the throne of Indra was pushing downward. Takshak Naga had coiled his body round the throne of Indra and hidden it in the garments of Indra. The celestial throne of Indra began to descend very fast towards the sacrificial fire place. The throne of Indra again shook terrible and began to fly upward and saved life of Takshak by a Naga in the disguise of a Brahman who request Janmejaya to stop sacrificial fire to save the life of Takshak.

Airavat Elephant, the Vehicle of Indra

The vehicle of Lord Indra is the white elephant named Airavat. With the churning of the ocean by gods and demons together, this gem in the form of an elephant had appeared from the ocean. He has four teeth outside and the steam of pride was gushing forth out of his forehead. He was presented to Indra by the gods. He walks with great grace, majesty and dignity. He is the symbol of grandeur and stateliness.

His appearance is rather awkward and heavy, yet he moves along with wonderful ease, and performs many actions with the utmost grace. He has an enermous skull, which not merely holds his

brains but also is very useful to him for pushing down trees or other heavy things. His eyes are small; and his ears are broad and hang down like flaps. His nose is very long, it is called his trunk, or proboscis. His tusks grow out on both sides of his trunk. His legs are clumsy and shapeless; his feet are soft and elastic, and he treads the ground quietly and firmly. His thick skin is of white. His tusks are hollow and contain a soft pulpy substance; and in this inner hollow space is deposited the ivory, which makes the tusks of so much value. The tusks are great means of defence; and he will catch and enemy on his tusks and throw him to a great distance, or rip up his body.

There are two canals or holes running all the way through it in his trunk, these are just the nostrils. Down at the very end of the trunk there is a rim like the rim round point of a swine's snout; and at the front this rim runs out into a kind of finger. On the other side there is a part that acts as a thumb. The fingers has the nicest sense of touch, and he can use the point of the trunk just as a man uses his finger and thumb. He can pluck leaves and flowers daintily one by one he can untie knots, open and shut doors, turn keys and force back bolts, he can pick up coins as easily and as neately as a man could do. He can bend it anyhow: he can shorten it he can lengthen it, he can lay it over his back, he can turn it in any direction he likes. Who he wants to drink water, he dips the end of the trunk in the water, draw up as much as to fill the inner tubes nostrils, turns the trunk round into his mouth, and discharges the water. During his bathing time he will discharge the water from the trunk all over his body, in order to wash and cool it.

When crossing rivers, he will often cool himself by walking across on the bed of the stream, instead of swimming, and then one can see only the lip of his trunk, which he holds aloft above the surface of water to breathe the air.

He likes grass and grain and fruit. He crops the young shoots of trees, and plucks leaves freely. If the leaves happen to be dusty, he beats them clean against her fore legs.

He is a very wise beasts he is quick at understanding and are a willing as he is apt to learn. He will not cross a bridge, or step upon anything that looks slender or insecure, without making quite sure that it is strong enough to bear his weight. He obey his keepers most readily and master. He is a restless creature; he has even been called fidgety. He can pull a plough. He can betch and carry.

The driver mounts astride his neck, and guides him by voice and goad. The rider Indra is carried in what is called a howdah, a thing like the box of a carriage fixed upon his back.

Temples and Shrines of Lord Indra

Indrapur Mandir

This temple situated in Durbar Square of Kathmandu. The temple was built by Pratap Malla in 1645. Though the temple itself in known as Indrapur, nor is there any torana above the door in this temple to give a clue as to identity of the deity inside. It is said that formerly the image of Lord Indra was set atop this temple during the Indra Jatra festival in September each year, which would account for the special construction of the upper storey of this temple.

Indrachowk of Kathmandu

Indrachowk is only one place in Nepal derived the name from the name of Lord Indra. Indrachowk is also known as Ongal which is deviation of Hongal. Hongal means conjunction, here the conjunction of two rivers Bagmati and Kalimati. In the past these two rivers conjuncted at that place. Near that river there is a beautiful garden. This garden was serene and beautiful Indra came to that place to get flower Parijat for his mother, after this event the place began to be known as Indrachowk. Now a days Indrachowk is a centre square junction of six roads. A big house typed temple dedicated to Akash Bhairaba is a famous temple of Akash Bhairaba. On the first day of Indrajatra Akash Bhairaba is placed on a thatched roofed-platform just in front of the temple of Akash Bhairaba of Indrachowk. Some people relate Indra with Bhairaba of Indrachowk on the basis of the name of the locality, Indrachowk.

Indrachowk is most famous market area of Kathmandu. There are hundreds of shops of clothe, woolen shawls and also famous as a flower and garlands market.

Image of Indra Degutaleju Mandir

During the Indra Jatra festival every year the image of Indra is brought from its place in the Degutaleju Temple and placed platform of Nasalchowk.

Festival of Lord Indra

Indra Jatra

Indrajatra is one of the most famous festival of Kathmandu, it last for eight days. This festival was commence by Lichhivi King Gunakamadeva.

The fairs and festival provided good entertainment to the mental satisfication of the people. Festival also encouraged the feeling of mutual co-operation among the different section of people. During festivals people were much more vigorous in the repair of temples and shrines, and in clearing and decorating roads, curtyards and temples. Same time religious peoples destributed food and money to beggars and hermits.

During Indra Jatra fairs and festival held in Indra Daha near Thankot, Kathmandu. People of Pokhara worship Lord Indra in the shrine of Hansapur. Near Hansapur of Pokhara there is a cave called Indra Cave or way to the heaven.

During Indra Jatra week the Durbar Square of Kathmandu and Indrachowk comes to life every with the solemn beats and stylised gestures of the masked dancers and the Narayana or Trailokya Mohan Temple near Kumari Temple flanking the peacock-windowed residence of the vestal virgin depicts the ten incarnations of Lord Vishnu (Das Avatar) of Lord Narayana in tableaux bit up by crackling flares. Which is watched daily by big crowd for eight days.

The speciality of Indra Jatra is marked by dances, songs, prayers to gods and goddesses. The Mahankali dance from Bhaktapur, the Bhairaba dance of Halchowk, the goddess dance and demon dance of Kathmandu. The elephant dance (Tanang Kisi) from Kilagal tole of Kathmandu, the Lakhe (Demon) dance of Majipat Kathmandu, the Mahaluxmi dance ect are displayed with pomp and splendour amidst great festivity and rejoicing.

Bhairaba and Lakhe dances are the most spetacular of all dances. The dance of Bhairaba with his follower Sawa

Bhakku is in vogue and there is buffalo-fighting and sacrifices to appease Lord Bhairaba.

The Mahankali dance of Bhaktapur is one of the popular rendering of Mahankali dance in honour of the Nava Durgas (nine goddess Durga) symbolising the victory of good over evil. The Mahankali dance is based on the story of Markandeya Purana detailing the deeds and exploits of the Hindu pantheon. The dance begings following the successful thrust of the demons Shumbha and Nishumbha, to capture the seat of power of Indra, the King of Heaven Indra and other gods of Heaven approached Lord Brahma, Vishnu and Shiva for the punishment of the demons but to no effect. Ultimately they seek refuge in the fierce might of Nava Durgas to rescue them from the hands of the evil of Shumbha Nishumbha and their kinds.

In this dance Mahankali, Mahaluxmi and Kumari confer together with their attendants to decide measure to confront the demons and restore peace and order in heaven. They discuss and try to come to definite course of action to maintain morale and staying power of their retinues. In the same dance Daitya Nritya demon dance shows the Joyous dance of demons upon their victory over Indra King of Heaven. They dream perpetuating their reign in heaven and demolishing the order of believers. They contemplate winning over Mahankali, Mahaluxmi and Kumari for their wives.

This dance also presents a battle between Goddess Mahankali and Shumbha Nishumbha. Shumbha and Nishumbha ask the goddess chalenges them to come to a duel. A fierce battle ensues in which both sides make frantic efforts to get the better of others. The demons prevail in their prowess and Mahankali disappears. Attendants of Mahankali, Beta, come to enquire about the encounter and its outcome. They find pool of blood and dead bodies in the battle ground and get warried concerning the safety of Mahankali. The attendants Beta heightens the tension and indicates the ensuing battle. Musical interlude in Pachhima follows during which demons seek to consolidate their victory and goddess ponder over their difficulties. The tune is integral part of the performance.

In the same dance Kumari-Nishumbha dance displays a beautiful charming Goddess clashing with a haughly demon Nishumbha is bewildered by the grace and heavenly beauty of Kumari and ask her to come to his terms. Nishumbha is confident Kumari also will meet the fate of Mahankali and warns her to lay down arms and marry with him. Then Kumari declares if you can defeat me in duel I will accept your terms. In the ensuing encounter Nishumbha is perished.

The attendants of Kumari celebrates after Kumari defeated dreaded demon Nishumbha. They are drunk with pleasure and imitate devouring the dead bodies of demon Nishumbha and drinking his blood.

In the other performance Mahaluxmi and Shumbha dance the engrage Shumbha bemoans the loss of his brother Nishumbha and vows to avenge on goddess. The dance begins amidst thunderous war music played by both sides. Shumbha makes a death-and-life efforts but all in vain. He is amazed

at the staying tenacity of Mahaluxmi towards whome he ha lustful intentions. Ultimately the succumbs to her blows. Th end of Shumbha marks the climax of this dance.

In another last performance the lieutenants of Goddes are overjoyed upon the crash of the demons. The imitat drinking the blood and devouring the flesh of the falle victims. This dance spread the news of annihilation of chao and disorder perpetrated by the demons. Mawali music pro claims restoration of order and the final defeat of the force of evil. After that symbolizes the beginning of easeful lif and regeneration upon the removal of fear and the threat o Sumbha and Nishumbha. A pair of Khyaks plays to thei heart's content and enjoy sports of their liking. They are happy in the new found calm and prosperity under the bright autumn air. Vijaya Nritya provides lastly a finale to the Mahankali Dance accompanied by attendants, hion, Dhun and retinues heralding a new era of peace and prosperity in Indraloka, heaven.

Lakhe dance is also one of the most popular and entertaining dance, traditional performance of Indra Jatra. The origin and significance of Lahkhe, is shrouded in myth and age old folk lore. What is certain is Lakhe was a demon who was penalized to perform dance shows every year to the people of Majipat.

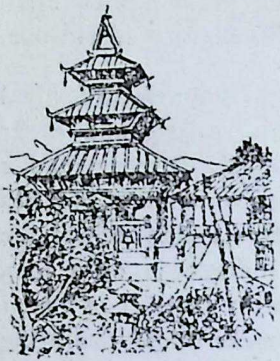
With the fast beats of drums loudly, cymbals and tune of Mwali Lakhe is performed during Indra Jatra (July-September). It is played in the open ground before a temple or

in open places. The performer is believed to get possessed by the spirit of Lakhe and makes jests in good humour or attack violenty upon those who tease him. In the set of this dance there is a small boy of about ten years named Jhallencha who will teased the Lakhe in this dance performance.

A week before the commencement of Indra Jatra festival a group of people, government officials, priests and other persons of Guthi Sansthan appointed by the government for this purpose, go to the village called Nala about 14 miles east of Kathmandu. Nearby in the forest they sellect the biggest tree called Salla for Lingo or Indradhoja or a long wooden pole. They worship the tree with sacrifice of a goat with religious rituals. Cut the tree to make Lingo and bring lingo to Bhaktapur with ceremonies. After two days the people of Thimi and Bhaktapur bring the Lingo to Bhotahiti near Ratnapark of Kathmandu. It is placed there for four days. One day before the commencement of the Indra Jatra festival a few government officials observed fasting all through the night. Next day they make puja as prescribed by the shastras. The Manandhar or a particular sect of persons of Kathmandu set up lingo or soleminized Indradhojothanam. On the trunk of the lingo on the first day the gold image of Indra mounted on the back of Airavat elephant is placed as the presinors of war. Consequently, Indra Jatra lasts for eight days with a variety of religious performances in Kathmandu valley.

It is said that once Shiva gives a flag to Vishnu, from Vishnu it goes to Indra which is handed over to Indra by Vishnu for fighting against Demons. Again the flag was handed over to a King named Uparichar to installed in the

world for peace and prosperity in the world which is already installed in Sumeru Parbat during the time of war between Gods and Demons.



Later after many years King Pratap Singh Shah commemorated the victory in the valley by his father Prithvi Narayan Shah in Indra Jatra and installed a long pole and named Indradhojothanam on a fixed spot near Kalo Bhairaba at Durbar Square of Kathmandu. It is beleived that the installation of the pole brings peace and prosperity to the people of Nepal.

Images of the heads of Bhairabs like Hathudyo, Yalamba, Akash Bhairaba etc are displayed outside and worshipped. At night the people in commemoration of the departed soul burn perfumed incenses, oilfeed lamps, and go round the city making prayers, placing small earthen lamp at the certain intervals on the road. Peoples belief is that the light will take the departed souls to the heaven, or enlighten the departed soul, the name of the ritual is "Upaku wonegu" in Newari language is the ritual of the first day of weeklong Indra Jatra festival. The ritual is performed by the families in white dress who would be in annual mourning.

Baumata is a procession taking out of the procession on Ananta Chaturdasi of earthern lamp on a long bamboo like serpant signifies the journey of departed souls to the next world, the whole structure of bamboo stick on which earthen lamp are placed is regarded as a body of Naga, Dagin

and Baumata. People of Layakushal prepare head, people of Nhushal prepare throat, backbone by Phalsasal and Dakshasal and lail by Chhanswad.

When the pole Indradhojothanam is installed in Durbar Square of Kathmandu a small cage containing idol of Indra, on his mythical elephant Airavata is placed at its base this indicate the statue of Indra as a prisoner of war. His hands are bound. The images Indra are placed at cross roads over a high platform during this festival.

On the third day of the Indra Jatra festival the chariot festival of the living Goddess Kumari, Bhairaba and Ganesa is observed and taken round the Kathmandu city. The chariot festival of Kumari, Bhairaba and Ganesa lasts for three days. The most unusual festival of the world is that of Kumari the living Goddess of Nepal, in which the king participates to pay his respect to the living Goddess. During this festival local people participates in making merriments, playing musical instruments chanting hymns and prayers in honour of them. At that time thousends of people assemble at the street, every and in the terraces of Manjudewal and Trailokya Mohan Temple of Durbar Square of Kathmandu to see the chariot festival of the living Goddess Kumari, Bhairaba and Ganesa. Their Majesties

King and Queen and other members of Royal family, Prime Minister, other Ministers, high ranked civil and Military officers, members of constitutional bodies, foreign dignitaries attend in Gaddi Baithak. Gaddi Baithak or a Assembly room with throne was constructed by Rana Prime Minister in modern European style. This Assembly room was a great important for a variety of political, religious and administrative reasons during Rana regime and even after overthrow of the Rana regime. It is in this assembly room that the ceremony of credentials takes place where His Majesty King received letter of credence from the newly appointed Ambassador of different countries before 2017 B. S.

During Rana regime the Perso-Arabic influence predominated, and domes and cupolas and minarets reigned supreme. The western style also made itself to the exclusion of the Muslem influence, and the Doric and corinthian columns were seen supporting the triangle as the motif of the stucco palaces of Ranas.

Gaddi Baithak is an imitation of building of England. One can see decorated design of the flag of United Kingdom in the wall of terrace of the building from where their Majesties King and Queen watch chariot festival.

After the preliminary ceremony the Kumari, Bhairaba and Ganesa and all living, Kumari is real living goddess but Bhairaba and Ganesa are represented as Ganesa and Bhairab in human form, seated in three different chariots. Then the ancient army called "Guruju Ko Paltan" shots gun bloom in the sky and their Majesties King and Queen presents coin in the chariot, after that the chariot festival and procession of the fiirst day starts.

During this festival the chariot of living Goddess Kumari is accompanied by those of Bhairaba and Ganesa. Kumari is regarded as Durga, Bhairaba as a aspect of Lord Shiva and Ganesa son of Lord Shiva and Parvati. Kumari represents power, Bhairaba the King and Ganesa the people.

"Guruju Ko Paltan" is a small detachment of soldiers, clad in strange pieces of greygreen uniform and carrying long guns of the time of King Prithvi Narayana Shah. Three officers with wizened, accompany them. The "Guruju Ko Paltan" play their role naturally with the old types of uniforms with old types of gun even to-day. They participate in different religious procession such as during Indra Jatra, Matsyendranath Rath Yatra and procession during coronation.

The chariots in dragged on first day through the southern portion of Kathmandu. From Basantapur to Maruhiti, Bhimsensthan, Jaisidewal ect. In the second day dragged the charriot through northern portion of Kathmandu from Basantapur to Maru, Pyaphal, Yatkha tole, Nardevi tole, Tengal tole, Bangemuda (Naghal tole), Nhyakantala tole, Ason tole, Kela tole, Indra Chowk, Makhan tole and Durbar Square Hanumandhoka, and return back to Basantapur near Kumari Ghar and

infront of Gaddi Baithak. The chariot dragging festival o fifth day known as Nanicha-Ya festival. This Nanicha-Y festival was later introduce and observed by King Jay Prakash Malla to show the festival to his illegal privat consort named "Nanicha" of Kilagal Tole and for thos people who could not witnessed the previous festival.

The Jubiliation and festival outlook of the crowd whe the chariot procession reach near the image of Akash Bhai raba in Indrachowk and the White Bhairaba in Hanuman Dhoka are notworthy features of the final day of this festiva Nanicha-Ya and second day of the festival. During this festi val dragged the chariot in Maruhiti Tole, Pyaphal Tole, Yatkha Tole, Naradevi Tole, Kilagal Tole, Bhedasing Tole, Indrachowk, Makhan Tole and Hanumandhoka. In the evening His Majesty King visits Kumari Ghar to receive tika from Kumari. She was very much respected and venerated by the Shah Kings of Nepal. Since the time of King Prithvi Narayana Shah.

The local people where the chariots dragged organize feast and invite their relatives and friends and feted them in the evening after the chariot passed from their locality.

In a ceremony of Indra Jatra a man is made to put on a mask and a Jama or a long garment, so as to assume the shape of a watch and is taken round the city. The relatives of the departed souls of that year also accompany him. Sowing seven seeds called Satabeeja to show their faith.

On the seventh day of Indra Jatra the people make wor ship to the sky with oil-feed lamp to Akash Deep, 'Same Baji' (mixed ingredients of beaten rice (cheura) soyabeans, and gingers are scattered over all images of Bhairaba and people

on such an occasion drink Jand (Local made beer) which is extracted out of the mouths of Bhairabas placed at Indra-chowk and in the vicinity of Hanumandhoka palace.

On the eighth and last day of Indrajatra the wooden pole of Indradhoja erected for eight days is felled, and thus ends of the festival of Indrajatra which is celebrated to propitiate the god Indra, the god of rain.

The main significance of Indrajatra festival lies in the fact that it is but natural for an agricultural country like Nepal to worship the god of rain, Indra for timely rainfall so helpful to agricultural output.

Origin of Indra Jatra Festival

Once under leadership of Indra subjugated to whole of India. Then they proceeded to Nepal. He is a leader of Aryan tribs. At that time Indra was badly defeated by the brave Kirat King Yalambar in the struggle. After defeated Indra a compromise seem to have been reached at. But the intruder was only realesed, he was not allowed to remain in Kathmandu valley. The various dance and other activities of jubilant mass through the period suggest the triumph of the people over intruder. Indrajatra exposition (Jatra) of Indra intruder.

So people of Kathmandu celebrated Indrajatra (disgrace pageant) festival as a symbol to opposed Indra or to teased and hated Indra by the local people of Kathmandu. The struggle of Indra with indigerous people of Nepal is also attested by the Mahopatra portion of Bhaktapur festival. This is performed during the last half of Indra jatra of Kathmandu. The man wearing a mask Mahopatra assisted by a

woman (Dicha) goes to the places where there are images o Indra and hits the image of Indra with the sword.

Once Indra, the god of rain mounted on his elephant one dark night visited the earth to steal a kinds of flower called Parijat for his mother who was observing a vow of Tij. Man of this place recognised him and tied him with a rope so that people might see him and insult him for his guilty conscience. His mother came to know of the pitiable condition of her son, came to the earth and released her son Indra by giving the people, by way of compensation dew and fog which are so necessary for the riping of wheat and paddy.

The people, also with a view to going with her to heaven to see their relatives who had already departed from this world, took hold of her waist and broceeded upward in such a way that on their way back homeless they might forget their way, they went on scattering many kinds of seeds called Satabija on the way. But it so happened that as the mother of Indra came down to bath in a pond called Indra Daha or the pond at Daha Chowk where Indra took bath, bathed and went straight to heaven, many people fell down from the middle of the sky and could not get a chance to go to heaven. The people of this place searched them in the light of flazeing lamps, found them and brought them home. In order to commemorate the event of the journey of Indra to the earth,

festivals are celebrated in many ways to depict the symbol of various scenes.

Once Indra could not defeat the demons and prayed to Lord Vishnu to furnish with the power to destroy them. Lord Vishnu then gave him a huge flag and told him to host it in front of demons while fighting with them. That is the reason why this festival is called Indradhojothanam or flag hoasting of Indra. Indradhojothanam is celebrated so that people might know that Indra, the god of heaven is on earth and recognised him. The festival takes place on the day when Lord Vishnu had taken incarnation of Vaman, and lasts for eight dayr beginning from Bhadra Sukla Dwadasi to Aswin Krishna Chauthi; that is to say it, begins from the commencement of the month of september and ends after eight days.

The name of Indra Jatra in Newari language is "Yan Dya Ya Punhi" or Full moon day of Yan (Kathmandu). The name Yan was derived from Yalamba brave Kirat King of Nepal. Once he defeated Indra and other intruder who visited Kathmandu valley from India to attack Kathmandu valley. At that time the name of Kathmandu or Kantipur is "Yan", "Yala" is Lalitpur or Patan and "Khopa" is the name of Bhaktapur in Newari language. King Prithvi Narayana Shah changed 'Yan Dya Ya Punhi' into Indra Jatra after unified three states of Kathmandu valley.

During Indra Jatra people of Kathmandu worship Akash Bhairaba of Indrachowk. Once there was a brave Kirati king of Nepal Yalamba by name, who ruled over the Kathmandu city. It is said that at the end of a Dwaparyuga or copper age, King Yalamba with millions of troops had gone to see the battle of Mahabharata between Pandava and Kaurava,

Lord Krishna came to know of his presence and learnt from him that King Yalamba would take the side of the party that would lose in the battle. Krishna had full knowledge that the Kaurava party would lose the battle and if King Yalamba would take the side of the Kauravas the battle would never end and that the king would never be defeated in the battle. Realizing all this beforehand, Lord Krishna deceitfully cut off the head of the king. But however according to the wishes of the king Lord Krishna gave him power to see the battle of Mahabharata from the sky and told him to go to his own kingdom Kathmandu city after the end of the battle. The same head of king Yalamba is regarded as Akash Bhairaba Bhairaba of the sky and it is situated in the heart of Kathmandu city at Indrachowk. Durine this festival once in a year for a week the image of head of Akash Bhairaba is displayed outside the temple with decoration of ornaments and flowers.

Origin Chariot Festival of Kumari

Once a little girl aged seven from a Sakya family of Newar community decleared when she was possessed that she was the Kumari incarnation of Taleju Bhawani. King Jaya Prakash Malla, when informed of this was not easily convinced, he banished the child and her family and property of the family was confiscated. She with her family members was exiled. That evening, after the sentence had been pronounced, the queen was seized with the same trouble as the child she began to cry out that the spirit of Kumari possessed her the king also saw Kumari in his dream. King Jaya Prakash Malla terrified, hastened to call back the little girl

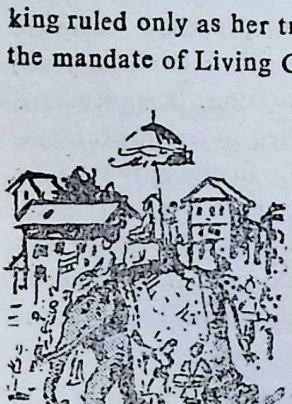
who was been exiled and asked for her paradon. He compelled to apologise and decleared her to be a living goddess Kumari and worshipped her with great revenge. Since then it was handed down from one after another Sakya girls. That Sakya girl was the same girl once when Jaya Prakash Malla was playing the game of dice with the Kumari in such a way that the king could see only the hand of Goddess Kumari because there was a curtain down in the middle of the room. While playing a dice play, the king happened to tauch the soft beautiful bright hands of the Goddess Kumari. He was so captivited to see the beautiful hand of the living Goddess Kumari that he was overwhelmed with the sexual passion. Realizing the evil intention of the mind of King Jaya Prakash Malla the Goddess Kumari got irritated and pushed the king aside. It is said that there is no end to the enemies of a young women particularly if she is most beautiful Domestic Servant neighbours even his own colleagues are all potintially dangerous. In fact, it is not safe for a young most beautiful girl to stay in the dark with any male person, because there are innumerable instances where the sacred relation has been completely forgotten in the heat of passion. King repented much of his wicked passion and laminted so terribly the goddess took pity on the king. She told him in dream to the king in a sweet persuasive manner showing him his wrong intention and how such occurences can be avoided in future and also told him that henceforth she would enter into the body of a virgin of Sakya girl but at that time he forgot the message of Kumari.

One day King Jaya Prakash Malla heard in his dream that his reign was coming to an end. It produce so profound

an influence on his mind that to please living Goddess Kumari he build a manson for the living goddess. Again Living Goddess Kumari told in his dream that he would rule over the Kathmandu for another two years. From 1756 onward.

Then, King Jaya Prakash Malla prayed to the Living Goddess Kumari and being asked to choose a blessing, he begged to extend his reign for twelve years.

To rule over Kathmandu more ten years, he inagurated Kumari chariot festival during Indra Jatra. A chariot, built in the form of three tier pagoda, was constructed and in the lower part, the Kumari accepted the homage of his worshippers. Close by her side, on the chariot platform, where priest and a general of army who held the Royal sword. The king himself seated on his throne, waited in front of his palace-gate to present her with his offering. Since that time the chariot festival of living Goddess Kumari. Ganesh and Bhairaba was celebrated with a great pomp. Since then the king ruled only as her trustee and that also in accordance to the mandate of Living Goddess Kumari.



After twelve years Malla King is replaced by Shah Kings. Since that time Indra Jntra is changed into a victory day with parade and colourful largest procession of Nepal. Chariots of Ganesh and Bhairaba were dragged alongwith chariots of Living Goddess Kumari. Before 1951 overthrow of the Rana regime Rana Prime

Ministers and his brothers Commander in Chief and Field Marshall (Chief Saab and Lath Saab) and other Generals with other high ranking Civil and Military officials took part in the grand procession riding on the decorated elephants in their splendour uniform. Went round the town acknowledging greetings from the people. At that time the procession of Indra Jatra was most splendour procession of Nepal.

Indra Jatra as a Historical Day

After all the water ran out of the lake through the passage cut open by the sabre of Manjushree. The first rulers of Nepal valley, according to cronicles, were the Gopalas and the Ahiras. They were followed by the Kiratas, whose rule spanned many centuries before they were replaced by the Kings of Chandrabansi dynasty. Then came another famous line of rulers, the Lichchhavis.

In the beginning of the 13th century, the valley came under the rule of the Malla dynasty founded by King Ari Malla.

King Prithvi Narayana Shah of Gorakha mid-western Nepal, a man of vision and farsighted statesmanship, saw that the time was ripe for creating a unified Nepal. With his dauntless courage and unparalleled patience, he was, by 1767, able to annex all tha three cities Kantipur, Lalitpur and Bhaktapur to the kingdom of Gorakha, thereby laying the foundation of the kingdom of Nepal, with him, whom the succeeding Nepalese generation have fittingly and endearingly given the appellation of the Founder of the Nation, and enter the modern period in the history of Nepal.

It was only in the third attemp that King Prithvi Narayana Shah of Gorakha could captured Kirtipur after capturing Nuwakot and Makwanpur. In the struggle he lost his brave general Kalu Pandey and his brother Sur Pratap Shah lost an eye by the arrow of the people of Kirtipur.

The brave people of Kirtipur put up so much resistance to the conqueror of the Kathmandu valley, King Prithvi Narayana Shah of Gorakha. When siege was finally over, the King Prithvi Narayana Shah ordered all the nose cut off by sharp Khukuri from remaining people of Kirtipur.

After the fall of Kirtipur into the hands of Prithvi Narayana Shah exposed Kantipur to the gravest peril. At that time King Jaya Prakash Malla made a frantic appeal to the East India Company for succour. But the Gorkhali forces intercepted the on-coming forces of East India Company at Sindhuli and put them to rout, causing heavy casualties. The commanding officer of East India Company Captain Kinloch fled to Patna. Same time King Prithvi Narayan Shah tightened the blockade on the Kathmandu valley with the utmost stringency. The Newar people of the valley were put to the greatest hardship for lack of essential commodities which is imported from India and Tibet resulting in the accentuation of the process of their general demoralization.

Indra Jatra festival is a historical festival of Nepal. During the historical events of Indra Jatra the Malla King is replaced by Shah Kings. The Malla Kings having thus fallen into the hands of Shah King Prithvi Narayana Shah and ended five hundred years old rulers of Newar Kings of Kathmandu valley. The kindom of Kathmandu valley was divided into three principalities after the death of King Yaksha Malla

The Kings of three state always quarrelled among themselves. They no nothing about the secret of unity, Union is strength and dis-union is weakness. So King Prithvi Narayana Shah captured three state one by one. On the Sunday Bhadra Sukla Chaturdasi in 26th September 1768. When the King, the people and the army of Kathmandu were all enjoing themselves the festival of Indra Jatra (Kumari Ratha Yatra). With a breach of trust during king and peoples are engaged in marry making with feasts and drinks. King Prithvi Narayana Shah of Gorakha obtained the golden opportunity, all of sudden he attacked into Kathmandu from three sides Bhimsensthan, Tundikhel and Naradevi. Talking andvantage of the diverted attention of Newar armies, At that time the procession of Indra Jatra with chariot of Living Goddess Kumari was to file past in front of the Hanuman Dhoka palace, the King of Gorakha Prithvi Narayana Shah took advantage by night at seven P.M. into the town, helped by the treason of the Brahmans, made stupid by drunkenness, and did not even try to resist.

On the spur of the moment tears welling up in the eyes bearing the sudden events helplessly managed to escape with his life and took political asylum in Taleju Temple and with the divin power of Goddess Taleju he flee in Lalitpur. Prithvi Narayana Shah took his place on the throne infront of Hanuman Dhoka Gate (the then Layakoo) which was prepared at the Durbar gate for Jaya Prakash Malla, did

'Namaskar' his salutation to the Living Goddess Kumari, received her homage prasad who had already forecast to King Jaya Prakash Malla that his reign was coming to an end. He worshipped Kumari and adopted the way of life of Nawars.

On the evening of Ananta Chaturdasi, a tall mast is put up on the Durbar Square. High up on the mast in huge a banner decorated with religious emblems, artillery fire greets the 'flag' by "Guruju ko Paltan" as soon as it is raised and commemorates the precise moment when Gorkhas took possession of Kathmandu. Commenced by Pratap Singh Shah to commemorate victory over Kathmandu valley.

At that time King Prithvi Narayana Shah delivered a message to the people and said he know nothing what will be the result of his deed and what is happining next. He was doing according to the wishes of Gorakhanath and Living Goddess Kumari. But he know only life itself is a long Journey where they have to encounter with a lot of people and situation and face both failure and success to fulfil his aim of united Nepal. At that time King Prithvi Narayan Shah acquired the blessing of God Gorakhnath.

Gods and Goddesses are indirectly responsible for the formation of United Nepal. At that time Prithvi Narayana Shah was demonstrated by God Gorakhnath and Goddess Taleju and Living Goddess Kumari was not in the favour of Jaya Prakash Malla. They needed a strong man. Prithvi

Narayan Shah was the response to the situation. Due to the stric nature of Jaya Prakash Malla he was not favoured even by his courtiers, the Newars of Kathmandu. They accept the sovereignty of intruder and respect him. At that time King Prithvi Narayan Shah assured and accept to treat, and want to live as friends and believe in the remark "Live and Let Live". It is attested that even during the reign of King Tribhuvan, King Mahendra and King Birendra Bir Bikram Shah Dev most of the secretaries of the Royal palace were appointed from the community of Newars. King Prithvi Narayana Shah saw to it that there should prevail no feelings of acrimony between the Gorkhalis and Newars, to be born of the victor-vanguished relation.

After that Jaya Prakash Malla alongwith Tej Narsingh Malla the then King of Patan fled to Bhaktapur. Lalitpur easily fall into the hand of King Prithvi Narayana Shah after that he invaded Bhaktapur. Owing to the treachery of King Ranjit Malla's illegitimate sons Prithvi Narayana Shah could very easily enter Bhaktapur and besieged the palace. Seeing palace besieged Jaya Prakash Malla came down in the courtyard to fight with Prithvi Narayana Shah as he was a daring and dashing king. He knew no fear he said "Oh ! King and people of Bhaktapur. Do not afraid of Prithvi Narayan Shah. Is he not a man like you and me ?". He has but one life so he is a mortal being like ourselves an not a god or demon. If we vanguished him once then we will have no more trouble from

him in our Nepal valley. Come now, my brave hearts, let us fight with Prithvi Narayan Shah and his gang. If we die, we die in glory for our country and freedom. Is it not better to die a free man than live as a slave or prisnor of war. Failure of Kathmandu infuse a new hope energy and vigour in our life in Bhaktapur. It makes a man optimist and lead him to a path of patience and perseverance. If affords encouragement and crowns his efforts with success. It is a symbol of cowardice to be discouraged and fell on failure. One should not be disheartened but continue one's struggle till the goal in achieved. But Prithvi Narayan Shah and his Soldiers Gorkhali have one goal in mind "Do or Die" and that is to show bravery and win honour for themselves and their aim to make Nepal United for the benefit of all Nepalese. They also decided to fight to the last drop of blood to make united Nepal. During war at last unfortunately bullet of soldier of Prithvi Narayan Shah strike Jaya Prakash Malla on the upper part of his leg and the bone of leg was broken and the blood is flowing from the wound. Seeing the condition of Jaya Prakash Malla first of all King Ranjit Malla of Bhaktapur saw that he had no hope he hung his crown outside the palace window and surrendered with Gorkhali soldiers. Then Prithvi Narayan Shah ordered his soldiers to stop firing. Prithvi Narayan Shah was illegitimate son of King Rajit Malla of Bhaktapur. Who said Gorakhanath has given us again victory in Bhaktapur.

King Prithvi Narayan Shah went immediately to the Chaukot palace where he saw Tej Narsingh Malla King of Patan and Ranjit Malla King of Bhaktapur and a medicine man trying to heal the wound of Jaya Prakash Malla to save

his life. Due to heavy loss of blood he is decleared incurable and hopeless. At that time Prithvi Narayan Shah burst into laughter. At this wounded Jaya Prakash Malla flew into rage and said "Oh Gorkhali ! You could laugh to-day because of the treachery of our own men. Had they betrayed us, we could have given you a good lesson. Now we are in your hands, do whatever you want to do with us" at that time even he was seriously wounded he would not lose courage. He would rather fall like a wounded tiger upon them. After that Prithvi Narayana Shah took pity on dying King Jaya Prakash Malla. He think quarrel never do anyone any good and are fatal to friendship. Nor are threat and a revengeful attitude of much use in solving the problems between Newars of Kathmandu valley and Gorkhas. Fire is not extinguished by fire ! one has to use water for that. When tempers of Prithvi Narayana Shah have cooled down he asked Jaya Prakash Malla to express his last desire. He said he wanted to be taken to Pashupati to die in the Arya Ghat to immerse his leg in Brahmanal in the holy water of Bagmati river till he breathe his last breathe and in the last hours Jaya Prakash Malla requested Prithvi Narayana Shah for an umbrella and a pair of shoes. In view of the unusual nature of the request and its possible implication his wishes were granted by Prithvi Narayan Shah. An umbrella stands for royal dignity and a pair of shoes was regarded as instrumental in returning to kingship in the next life. Prithvi Narayan Shah sent him the items he has asked for after that Jaya Prakash Malla was laid upon the royal slab in Arya Ghat where died King Jaya Prakash Malla was died by the loss of blood from the bullet wound. His blood was flowing like water out of a tap from

the wound shot in the upper part of leg by the soldier of King Prithvi Narayan Shah. When the medicine man found him he said it is too late to save him. Commited last rites in consonance with Hindu costoms and traditions with royal honours.

After that King of Bhaktapur Ranjit Malla was sent respectfully to Kashi (Banaras) because he was father of Prithvi Narayan Shah's friend. But Tej Narsingh Malla King of Lalitpur was a proud man as he kept quite did not express wishes was imprisone for life in Luxmipur, Nuwakot.

King Prithvi Narayana Shah was harder than a diamond and softer than a lotus flower. After his victory over Kathmandu valley he said to his courtiers in a meeting "Respect the voice of local people Newars and work accordingly". He is not the sole architect of Nepal's historical greatness. The cross section of people has raised the flower garden. The consciousness of community efforts should prevail. He again said Malla Kings of Kathmandu valley had made outstanding contributions for Nepal. They are far-sighted and they had left behand many temples, chaityas and valuable art pieces to remind us of their genius.

The glory of Malla Kings lay not in the conquest of large territories but in the patronage of religious and art culture. All of us are Nepali and therefore all of us should be only anxious to make our country prosperious, flourishing and peace. This is what he solict from the local people of Kathmandu. Oneness in manyness unity in plurality was the motto of King Prithvi Narayana Shah. He also said development is a collective efforts which is possible only if there is a good understanding among the people of different communities

with the nation Nepal. A nation is of no value without National unity. Therefore National unity is the most important thing of a Nation. A Nation should have National unity to progress and we need to be united to safe guard the country through unity Shah kings of Nepal saved Nepal from foreign intruders who can defiies our gods and slaughters the cow.

Prithvi Narayan Shah did not interfere in any way in the traditional way of life of the Newar people but rather encouraged them in maintaining their cultural and religious traditions. In order to make his people happy and prosperious and to make them vigilant for the Nation's welfare, Prithvi Narayan Shah has instructed many thing in his Dibya Upadesh (Massages). Nither he changed name of the Nation National flag of the Nation.

King Prithvi Narayan Shah also commemorated his victory in the valley by constructing temple like tower known as the Basantapur in Hanuman Dhoka Durbar area. Further additions at the same time are three tower like temple named Lalitpur, Bhaktapur and Kirtipur around Nasal Chowk and Lohan Chowk of Hanumandhoka Durbar. He engaged the best Newar articians of Kathmandu, Latitpur, Bhaktapur and Kirtipur to build these temples adjacent to the ancient palace of Hanumandhoka.

King Jaya Prakash Malla appropriate property of Pashupatinath including gold and silver to continue war with Gurkhas. Most of the courtiers of Prithvi Narayan Shah condemned Jaya Prakash Malla for his sinful act. But King Prithvi Narayan Shah said "The King's act in consonance with ancient Hindu texts which fully allowed the king to use

even religious property to defend the Nation against any attack. So he utilised the property of Pashupatinath in war with a promise that he would restore them as soon as the war was over and if he got victory against his adversaries. Now King Jaya Prakash Malla lost the war and his kingship so I am his adversary so I should restore them. Therefore Prithvi Narayan Shah was far-sighted, wise and humble King of Nepal.

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Naga– The Serpent God

In Hindu religion Naga are associated with God Shiva, Vishnu, Krishna and other gods.

Naga is favourites of Lord Shiva. Lord Shiva is shown with hooded cobras around his neck as his neck as his decoration. In Nepal in the image of Shiva is always possesses a Naga around his neck and in the Shiva Linga (Phallus of Shiva) Naga are coiled arount the Linga.

Lord Vishnu reposes on the coils of a prodigious Naga, his favourite symbolic animal known as Ananta (endless) Shesh Naga of Lord Vishnu is most famous. Lord Vishnu is asleep after the casetion of the creation. He is relaxing on the back of a thousend headed gigantic Naga know as Shesh Naga. Once the whole universe is a ocean Lord Vishnu the supreme god having endevoured all beings sleep in the lap of the Shesha Naga, which is considered to be non-evolved from the nature. As Lord Rama is incarnation of Lord Vishnu similarly Luxman his brother is incarnation of Shesha Naga.

Once Basudeva father of Lord Krishna carrying basket with newly born child Krishna crossing a river in heavy raining night. Shesha Naga appeared there and he saved the child by his celestial parasol from the rain.

There are eight shapes of Naga:-

1. Shesha Naga (Ananta) as a bed of Lord Vishnu.
2. Vasuki (Half man and half serpent god).
3. Takshek, 4. Karkotak, 5. Padma,
6. Maha Padma, 7. Shankhapal and 8. Kulik.

Shesha Naga is the son of Kasyapu and Kadru. He is regarded as the King of Nagas. In Patal (Lower World) the Nagas dwells ruling over the Nagas. When Ananta or endless yawns, he causes the earth to trumph with oceans and forest Once Shesha Naga was used as the robe twisted around Mountain Sumeru, when gods and demons churned the ocean (Samundra Manthan).

It is said that Nagas carry precious Jewel in his head called Nagmani. There is one Nagmani in the treasury of Lord Pashupatinath. Nagas are also regarded to be tenacious vitality because they rejuvenile themselves by sloughing off their own skins.

Naga are also door guardian (Dwarpal) the Ghama of the chariot of Matsyandranath is taken as representing the serpent King Karkotak. Nagas are depicted on the sactum walls of Temples and Shrines. They represents pious devotion fervent feeling with concentration of the inward vision of god. Symbol of Nagas also used as a bronze streamer or pataka of Temple and Linga of Bisket. It is said that the two flags which are hanged down from the top of the pole represents two pythons. Naga are the soldiers of gods. Sometimes

god sent out Nagas to kill certain evil spirits whom the god or his devotees want to be destroyed. Naga's hood generally form the conopy of the powerful celestials like Vishnu who is his incarnation cobra-hoods stands for the supermans power.

The significance of Naga as having the sexual significance is due to phallus like resemblance and its connection with water as life-giving force.

Nagas are considered guardians of the deep sea, river, lake, springs wells and ponds having gems and pearls.

Once Naga carried chariot of sun god Surya.

In Nepal Nagas have some historical value. In the statue of Malla and Shah Kings one can see the conopy of the Nagas head, the celestial parasol above the head of statue. In Nepal the King is incarnation of Lord Vishnu, if anyone who disturb the divine grace will have to attack of the snake's poisonous prongs. Traditional mount of Lord Vishnu is Shesha Naga, the hooded cobra. The Royal throne of the Kingdom of Nepal was modelled on Shesha Naga the hooded cobra. Therefore in our Royal Throne (Raj Simhasan) there are Naga's head with conopy of Naga.

Kathmandu valley was once an abode of the snakes who lived in the lake of Kathmandu valley before cutting open the Chobhar-pass and draining away the water of Nagahird by Manjushree. This indicates that snakes are associated with aborigines. Snakes or Naga have historical value of the ancient history of Kathmandu valley.

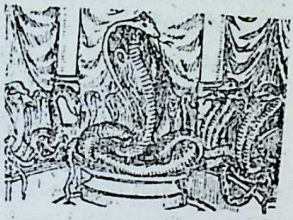
It is said that if Snakes or Nagas are worshipped there will be no draught. Once Gorakhanath also worshipped Nagas for removing drought in Nepal.

Takshak– King of Nagas

In this universe somewhere under the earth (Patal) or in the lower world which we call Patal or Hades, there was a Kingdom of Takshak; The King of Nagas (serpents). Very powerful serpents, with white hair on account of their age, lived with him for the snake of protection. The kingdom was very wounderful and beautiful. There is a beautiful legend about how a man, in days long gone by, was able to see the kingdom, the first kingdom of Nagas (serpents) in Patal (Lower World).

Once there was a youth Utanka who was very bold and fearless. He was a pupil of sages and seers, and no one ever knew that he would run away for fear and from any work that seemed to be a hard nut to crack. One day it so happened that a certain queen handed him gems and Jewel to carry them to his tutor's wife, and on his journey back home with precious stones, he saw a begger coming towards him. There was something miraculous about the begger. While coming towards him, he saw the begger appear and disappear on and on. As he was very thirsty he went down to a river and leaving the box of gems on the bank, he bent down his head to drink water. In the meantime the queer begger took the shape of a dreadful Naga (serpent) Takshak in disguise and ran away with the box. Utanka know of it and followed him without being disheartened. After sometime Takshak Naga disappeared into a hole Even then he decided to follow him from there. He had a stick in his hand and began to bore hole with it to make a passage, but it was a fruitless effort. Seeing his undaunted courage Indra, the King of Gods of

heaven, placed the power of his Bajra or thunderbolt at the end of the stick and this created a passage for him to go inside. He saw a serpentine tunnel through which he entered the Kingdom of Nagas (serpents).



There he saw a beautiful palace and huge buildings full of gardens. There were numerious towers, domes and archways. The garden was plain and spacious and there were places for sports and pastimes.

When he proceeded a bit further, he beheld two women wearing some stuff from a loom.

There were Black and White threads set to the loom. As he advanced still further, he approached a big wheel (chakra) where there were twelve cogs, and six men were turning the wheel. A little further he saw a man in black clothes on the back of a gigantic horse. At the sight of all these things it seemed to him as if he were in a country of magic. Consequently, he recited very powerful Mantras, and on hearing his utterances the horse rider asked him what kind of boon he would like to receive from him.

Utanka told him in reply that he wanted all Nagas (serpents) to be under his subjection. The horse-rider told him to unbridle the horse. He did as he was told and saw that very terrible smokes and flames poured out of it in such a way that the country of Nagas (serpents) seemed to be burnt to ashes. Seeing that distress and calamity would fall on the Naga. Takshak himself appeared there, all of a sudden. Being aghast with fear he placed before the youth the box of

gems stolen by him. After Utanka had taken hold of the box, the man told him to ride the horse which would take him to the door of his tutor in a short time. He was satisfied with what he saw and did he had nothing to do but to accomplish the task of his tutor. So he got on the horse, found himself in the presence of his tutor after some time and presented tutor with that box of Jewels.

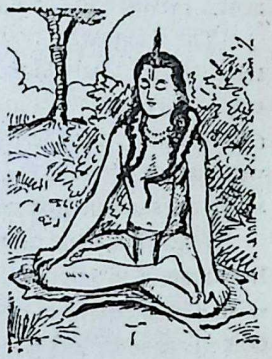
Now he relized the symbolic meaning of all those things he saw in Patal (Lower World). The loom signified the loom of time, and the black and white threads symbolized day and night. The wheel with twelve cogs represented the year of twelve months, and the six boys represented six seasons. The man in black clothes served as the rainy season, and the horse suggested fire, because to make peaceful reign possible in the country of Nagas (serpents) fire had to be controlled by water.

His tutor was much pleased with him and told him that it was good luck and Utanka because Utanka had drink celestial nector, and if he had not learnt Mantras of immortality, he would never have come alive from the Kingdom of Takshak. He was really thankful to him for his heroic achievement. Thus he was the first man to see the Kingdom of Nagas (serpents) in Patal (Lower World) and had come alive from the country of Nagas (serpents).

Sage, King Parikshit and Takshak Naga

Once there was a sage, shamik by name, who could spend his time under the green wood tree, observing silence for a long time. Wild beasts would play at his feet without any fear and the cows of the hermitage would graze over a long distance.

One day as the sage with his usual vows of silence was lying down under the tree, King Parikshit chanced to reach the same forest while hunting beasts. He was a good hunter and took a keen interest in hunting. No deer could ever escape without beeing killed by his arrow. But on that day, as ill-luck would have it, he could only hurt a deer who ran away so fast that the King could not overtake him, since he was after the deer, he got lost in the jungle and happened to reach the same place where sage shamik was absorbed in meditation.



He asked the sage whether he saw the wounded deer and in what direction he ran away. But the sage turned a deaf ear to his enquiry. Inspite of his repeated questions, the sage was silent, and the King being overwhelmed with indignation and insult, lifted a dead Naga (serpent) with the tip of his arrow from the ground, put it round his neck and turned towards his palace at slow pace.

Fame and disgrace were one and the same thing to sage Shamik. He knew that Parikshit was a great King, benevolent to all, and steady in his duty, and as such he was not angry to the insult inflected upon him. He went on as usual, being engrossed in his penance while the dead Naga (snake) lay on his neck.

His son, Shringi arrived from the forest after walking a long distance. His friends made fun of the dead Naga

(serpent) tried round the neck of his father. When he saw his father being insulted that way by the King, he was beside himself with irritation and in order to take revenge on the King he cursed him saying that on the seventh day from that day. Takshak the King of Nagas, would slay the man who had insulted his father.

The terrible curse was heard by Takshak and he got ready to go to the mortal world from the (Patal) Lower World to carry out the orders of the son of sage. When the sage heard the curse of his son, he was much grieved and sent a message to the King about the impending danger.

The King was really distressed at what he had done to the sage and to avoid the danger as far as he could, be consulted his counsellers and ministers. A house was built with a single piller for the King, and no living beings could go in without permission. He then though of worshipping God for seven days and nights without caring worldly pleasures.

When Takshak approached the Royal Palace, he meet a Brahman, a Physician' Kashyap by name, who possessed the wounderful power of curing a man of snake-bits and that for that purpose he was going to the Royal Palace through the same forest to save the King from the poisonous bit of Takshak. He could not bring a dead body back to life again.

Takshak smiled and entered a bet that he could not save a being from his poisonous bits. Takshak raised his hood and darted his sting at a great tree. The tree with all its roots and branches fell down immediately on the ground and was burnt to ashes.

The learned Brahman was not in the least disheartened, and by chanting magical words of peace and grace, was able to restore the tree to its former position.

Takshak King of Nagas wanted to give him plenty of wealth and other valuables if he would give up the attempt to save the King from his death. The Brahman pensived upon it for some time, realized that the curse pronounced on the King would in fact come true and thinking that he could make his future by fortune, he accepted the offer and resolved not to go to the palace.

The dreadeful Naga advanced further in the forest and smiled at the secret bondage of fate because it was beyond the reach of man.

Six days and nights rolled on without any disturbance. The seventh day began. No trace of Naga was to be seen. The day began to a advance. The King was quite confident that nothing would happen. At the time of Sun-set lots of unfamiliar faces, with fruits and flowers, were seen at the Royal gate to render service of the king. They seemed to be the inhabitants of the forest. As the King felt secure and at ease, he welcomed the visitors and accepted their presents, but did not even ask their names.

After all his visitors had gone out of the palace, the king accompanied by his ministers and courtiers who were always with him, was very eagere to eat the fruits, and with great happiness they advanced to do the same. The King, when he broke a fruit, saw a worm with eyes glittering like the colour of copper, which was so tiny as to be invisible. In the meantime it was sunset and the seventh night too was slipping by, consequently, the King was absolutely free from fear and regretted having given over importance to the message of the sage. He took the worm out of the fruit and mockingly called it a trifling tiny worm and challenged it to do what it could

unless otherwise it were Takshak who was not there. All laughed at that thought, and the King mockingly lifted the little worm on to his neck as he had placed a dead Naga (snake) on the neck of the sage to insult him a week ago,

That was the final task of the king. It was just then that the little worm changed its shape grew up to a gigantic size and took the sape of Takshak at which the ministers began to tremble with fear. Afterwards Takshak coiled entight round his neck raised his head and (hood) stung the King with great sound so that the King died instantaneously.

Vendetta of Takshak

One day mother of Nagas (Serpents), Kadru by name, called all her sons and gave them some assignment to perform. But as they were haughty and treacherous, they were not willing to do the work assigned to them. This enraged her beyond her control and cursed them that they would all be killed in sacrificial fire to be sponsored by Janmejaya, the son of King Parikshit.

That terrible foreboding was heard by all Gods, and they though it would be atrocious if all Nagas (Serpents) were destroyed as a result of the anger of their own mother. Gods appreciated their suffering as well as their delicate beauty. They were moved to pity, they all went to Brahma, the creator, and requested him to reduce the terrible atrocity of the curse that fell upon Nagas (serpents) due to the anger of Snake-mother Kadru. Brahma consoled them that wicked and poisonous Nagas alone would be killed and modest, fine and lovable Nagas (serpents) would survive. He also revealed to them that with the passage of time, among the Naga

(serpent) species a baby would be born who would be married to a virtuous person and that out of them a son would born who would be named Astic and who would reduce their suffering and save them.

After King Parikshit's death caused by the poisonous bite of Takshak Naga, his son Janmejaya, ascended the throne. When he grow up to be a handsome youth, he came to know cause of his father's death and made a vow to take vengeance on Takshak Naga by consigning him and all other Nagas (serpents) to the flame of fire as Takshak Naga had burnt his father to ashes by the flames of his poison.

On hearing of the avowed vendetta of Janmejaya, the Kingdom of Naga shook to its very foundation out of fear and impending disaster. They also told their son Astic, who had also grown up in the forest, to save their descendants.

In the Royal Palace preparations were made in accordance with the advice of counsellers and learned men the scriptures were consulted and decisions were made as to how Takshak Naga alone with all other Naga should be burnt to ashes in a sacrificial fire. A spacious place was selected and a huge alter was prepared, all sorts of equipment and ornaments were collected and thousends of priests assembled there and the fire was lighted with paddy and ghee. Priests began to chant Mantras, and by the powerful spell of words, Nagas

(serpents) from all sides, from the sky and from the earth, entered the fire. They tried their best to run away from the fire place but they could not resist because they were spell bound by Mantras and fell down into the fire. The fire rolled on forcible and the King's mind was somewhere else. He was waiting to see Takshak Naga to go into the fire. Priests did their utmost to bring Takshak under their subjection.

All of a sudden, they heard that Takshak had escaped from his Kingdom to heaven and taken refuge in the throne of Indra, the King of Gods of heaven.

Janmejaya shouted that he did not care for that as Takshak would have no place there, and he insisted even the throne of Indra might fell into the fire and burn itself to ashes.

Then they saw a black spot in the sky, and the throne of Gods was pushing downward. Takshak Naga had coiled his body round the throne and hidden it in the garments of Indra. The celestial throne began to descend very fast toward the fire place. The throne again shook terrible and began to fly upward. In the meantime the gigantic body of Takshak was seen and began to fall slowly. They thought he was sure to be punished.

Just at that very moment an unfamiliar but respectable looking Brahman came to the throne of Janmejaya and asked for something. The King motioned him to be silent for a minute. He was looking at the fall of twisted Takshak Naga from the sky. At the moment the King seemed to be unwilling to give anything to even Gods so long as he would not achieve success in the venture. But when Takshak Naga drew near and the King was so confident that there was no chance

for Takshak Naga to survive, he turned towards the visitors and asked him to express his wishes.

The Brahman then requested the King to stop the sacrificial fire. The King was disheartened but went ahead. But he was helpless. Nagas gave up falling. The huge body of Takshak Naga was seen getting lost high up in the sky. Mantras had no effect on that Nagas, and priests too gave up chanting holy words.

The unfamiliar person was none but the same Naga Brahman, Astic. Throughout his life of King had never refused to give any thing to Brahmans. Even when others would be turned out all his doors where ever open to Brahmans.

The King then realised how Kadru had cursed Nagas, how Nagas were put to trouble by the curse, how terrible and poisonous Nagas would fell into the fire and good Nagas Snakes would be saved why Astic was born and invoked by his mother to save the generation. When all those things was brought to the knowledge of the King, his anger and dismay evaporated. He came to know that men were only the plaything of fate and that the death of his father by the poison of Takshak Naga was meant for the accomplishment of the will of Gods. When the King turned to give valuable present to Astic, he was no more there. Admidst the gathering of men he had left the place, unnoticed by them and joined the generation of his mother to spend the rest of Life.

Spitting Cobra

Cobra is most dangerious snake. When man or other animal disturbed, the spitting cobra well rear with his hood

spread, like an ordinary cobra. But these strange and terrible creature can actually throw their poison at that man. The poison can do no great harm on man's skin unless it happens to fall on an open cut. But the snake will aim for the eyes of that man, where the venom is terribly painfull and often causes blindness.

The cobra prepares his attack by telting his head with back and pointing his fangs at man's face. Then he suddenly contracts the muscles of his poison glands at the yellow liquid comes flying out of the fangs in two thin jets that can reach a distance of about nine feets.

Temples and Shrines of Nagas

Siddha Pokhari lies in the outskirt of the town of Bhaktapur. It is said that the Siddha Pokhari tank was dug up during the reign of Ari Dev Malla in 1216 A.D. or constructed in the

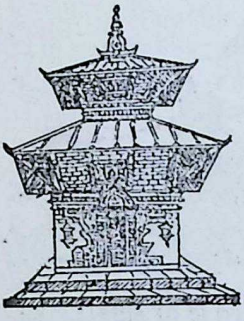
Once there was a Tantric an adept in the mystic art in Bhaktapur. He had for his wife a beautiful belle who was a native of Thimi. This Tantric had the magical power of assuming any form at his sweet will. One night the belle requested to show her a change in his feature. Accordingly the Tantric gave her some magical grains of rice and instructed her to cast them over his changed feature so that he might again assume his original form. The woman agreed to it, and the husband took the ghastly figure of a huge serpent Naga. This so horrified the woman that she lost wit and rushed out by fear to her home. The serpent (his husband) followed her with a mute appeal to have the grains of rice cast on its body. But all was in vain. By the time they reached the edge of small lake Siddha Pokhari it was broad day light. Realising that it was all too fruitless to follow her, the serpent (her tantric husband) plunged into the Siddha Pokhari small lake and stayed there for ever as the Naga Raja (Serpent King) of the lake. It is said that if the native of Thimi enter the Siddha Pokhari they would be dragged by the Naga Raja into the interior of the Siddha Pokhari. With this apprehension up to this day they do not dare to go inside the tank area.

Taudaha Lake

Once Kathmandu valley was a lake an abode of the Nagas who lived there before cutting open the Chobhar–pass and drained away the waters of Nagahird. After that they live in Taudaha Lake north of Kathmandu in the road side to

Dakshinkali. There is a temple of Naga and it is belief that if Nagas are worshipped there will be no draught. Once Gorakhanath also worshipped Naga for removing draught since then thousends of devotees visited the Temple of Taudaha to worship Naga in Naga Panchami.

Vasukinath Temple



Near Pashupatinath Temple there is a small artistic temple of Vasuki. The temple is dedicated to Vasuki snake god. It was built by King Pratap Malla in 1640 B. S. Once Vasuki King of the snake asked King Pratap Malla in dream to built a temple dedicated to Vasukinath. There is a small image of black stone and has a canopy of several snakes (Nagas). It is said that before the darsan or visit of Pashupatinath devotees of Pashupatinath should worship at Vasukinath Temple, the King of snakes. There are four struts on each side which shows interwind snakes and erotic scenes.

Once a nine hundred and ninty nine headed Vasuki Naga was performing meditation on the bank of Bagmati river near Aryaghat. Lord Pashupatinath become very happy and in honour of him decleared that area would be called Vasuki Chhetra (area) and decleared pilgrimage of only

those people will become effective who first of all have darsan of Vasukinath prior to that of Pashupati Hindu devotees. Worship image of Vasuki Naga in Shrawan Sukla Purnima (Full moon day of Shrawan).

Naga Daha

Naga Daha is situated in Dhapakhel of Lalitpur. It lies about three and half miles south-east of Kathmandu. One can have a grand view of Himalayan mountains from this lake side. The area of Naga Daha is covered about fifty ropnees of land. Near Naga Daha there are four temples of Lord Shiva in four sides Bhringeshwar Mahadev temple of Sunakothi in western side, Santaneshwar Mahadeva temple of Jharubarasi in eastern side, Nabalingeshwar Mahadeva temple in north eastern corner and Gokhusreshwar Mahadev temple in Southern side. Bajrabarahi of Chapagaon also lies in south western side and Bhawani temple of Harisiddhi in the corner of Northern side. Inside the lake area there are temple of Vasuki Naga in the Northern side and temple of Sapta Rishi in north eastern side. During Rishi Panchami women from all parts of Kathmandu valley pay homage to Sapta Rishi of Sapta Rishi temple of Naga Daha.

Every year during Naga Panchami in the month of July a grand holy fair is held in Naga Daha. During this festival pilgrims from all parts of Kathmandu valley visits this Daha to pay homage to Naga serpent god.

It is said that in the reign of King Pratap Malla of Kathmandu he had build Rani Pokhari in Kathmandu and he filled the pond with the water which he brought from this Naga Daha.

Once Kathmandu valley was a big lake the Kingdom of Nagas serpent god. Manjushree open a passage named Chandrahas with his sabre in Chobhar. All the water ran out of the lake through the passage cut open by his sabre (Khadga). The Naga Daha was left over of the big lake of Kathmandu valley.

It is also said that once King of heaven Nahusa was cursed by Sapta Rishis to become a serpent and he fell down from the heaven in this pond as soon as he changed into serpent since that time the name of the pond called Naga Daha.

Once one of the local woman put the clothes in the bank of the pond for drying the clothes among them the Naga of Naga Daha drew the Red and White clothes of the woman. Since that time the people of that area do not place White and Red coloured clothes in the bank of the pond to dry their clothes.

Naga Pokhari of Naxal

Naga Pokhari is situated in Naxal near western wall of Royal Palace Narayanhiti Palace. Once one of the old farmer of that place saw a big serpent god Naga in his farm. At that time modern Naxal and Narayanhiti Royal Palace area was Nandigram (village) with cultivated land. He worshipped and feed milk to the Naga Serpent god. One day he placed some milk in the hole of the Naga in his farm. Next day he saw pieces of gold in the pot of milk. In return of milk Naga gave him pieces of gold day by day. One day the old farmer suffered from fever and could not go to his farm to worship and feed milk to Naga. Wishes to ensure from his

two sons the same attention of his devotion to worship and offer milk to Naga in their farm as he had himself given it. He called his sons to his bedside and said "My sons there is a great treasure of gold inside the hole of the Naga" who gave us pieces of gold in return of milk. After that as instructed by the old farmer the two sons of the farmer went to the farm with milk in a pot to place in the hole of Naga. As soon as they reached there they supposed that it must contain a great lump of gold in its inside. They took their spades and mattock and dug every portion of their land in order that they might get lump of gold. They found no treasure and gold but they hit by the spades in the body of the serpent god Naga making him injured. The wounded poisonous serpent inflicted a severe bite on the sons of the old farmer of which they died in the spot to the great grief of the old farmer. The foolish brothers, thus hoping to become rich all at once were killed and deprived their father of the gain of which they were day by day assured.

After some time old farmer afraid lest that the Naga should bite him also, endevoured to make peace and placed again some milk in the same hole from where he was getting pieces of gold in return of the milk. The Naga slightly hissing said there can henceforth be no peace between us; for whenever I see you I shall remember the pain of injuries of my body and whenever you see me you will be thinking of the death of your sons, he again said no one truly forget injuries in the presence of him who caused the injuries. After that the old farmer realised faults of his sons and sold all the gold received from the serpent god Naga and constructed Naga Pokhari in that place and named that place Nagsala or

Naxal (inn of the Naga) to please the Naga and commemorate death of his two sons. Later Naga Pokhari was completely renovated by removing the dirty soil one new wall is constructed around the pond Naga Pokhari and made resting place specially in Summer Season during the reign of present His Majesty King of Nepal.

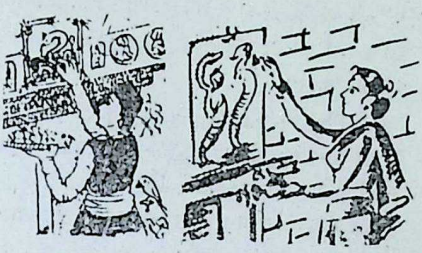
Besides these lakes, ponds and temple there are many small temples and stone images of Naga in Nepal. Such as in Pashupati area, near Sovabhagwoti (Ghore Naga) in Thamel (Nil Naga) in Kumbheshwor, in Changu Narayana, in Chiple Dhunga Pokhara, in Tundikhel, in Budhanilkantha, in Balaju, in Hetauda, in Naga Bahal of Lalitpur and many other places.

Festival of Naga, Naga Panchami

The Nagas (serpents) were really poisonous and harmful to all the creatures of the world. Their number was growing in such a rapid manner that they always fought with human beings. Even the god of heaven feared that Nagas might destroy the new human race in the world. Such being the case, people in those days began to hold Nagas (serpents) in high reverence, pay homage to them and worship them in the hope that they might not harm and give trouble to human beings. Even god started the practice of worshipping Nagas. Since then the practice has continued from generation to generation.

The festival of Naga Panchami is one of the famous festival of Nepal. This festival is observed in the month of July. On every door people paste picture of Nagas and worship according to prescribed rites and rituals. This will minimise the dangers and perils arising out of Nagas for the

whole year. On the occasion of this festival people make reverence to the king of Nagas, Varuna, Ananta, Karkotaka, Shesa, Vasuki, Padma,



Kamvala, Aswatara, Dhritarastra, Sankapala, Kaliya, Taksnaka and Pingala for the reason that there will be peace and plenty without any danger from Nagas. People will not have to fear Nagas and thunderbolt if they worship them.

Nagas are worshipped especially in the month of July in view of the fact that Nagas came out of their holes due to rain or the intense heat of the Sun in Summer Season. Thus the practice of worshipping Nagas in this month had been prevalent among the Hindus.

We may sometimes argue why we should worship poisionous Nagas who are always ready to dart venomous stings on whereever they happen to find us. It is commonly agreed that not even a leaf can be stirred without the will of God. The power of God are hidden or inherent in both the good evil aspects of creations. God is alone responsible for the weal and woe of mankind. We can see the image of God even in wicked creatures. That is the reason why the Hindus realizing this basic truth have started worshipping Nagas to avoid dangers. The Hindus are wise enough worship the image of Nagas instead of worshipping living Nagas so as to remove fear and ill-feeling between two parties.

This festival which people observe once in a year is very holy and sacred and is known as Naga Panchami. On this

day people, who observe fast, also make image of Snake out of gold, silver, wood or soil and worship them to get blessing from them.

The Naga Panchami festival teaches us a moral lesson that one should forgive even one's enemies, do good to them, and honour them. This lesson is that prevention is better than cure or in other words, we must be cautious about impending dangers and strive the ward them off before hand. People worship Naga in the belief that the propitiation of Nagas brings prosperity. During Naga Panchami the fifth day of the bright lunar forthnight in Shrawan people visit Lord Pashupatinath and worship Naga gods images of Vasuki Temple.

During this festival Hindu people of the Kathmandu Valley visits Taudaha and Naga Daha to pay homage to Nag serpent god.

Lord Adinath (Chobhadya)

Lord Adinath is a son of Aditya Sun God and a part of Lord Shiva which is attested by an ancient legend tell us that once Lord Shiva saw Lord Vishnu in the disguise of a beautiful nacked sexy girl in a lonely forest. Lord Vishnu wanted to get experience of the sexual enjoyment of a woman. Due to the attraction of the girl Lord Shiva become blind under the urge of violent passion. But Lord Vishnu fearing with Lord Shiva changed his disguise of a girl into his original form. Lord Shiva saw Lord Vishnu instead of a beautiful sexy girl holding the phallus (male member) of Lord Shiva to have his seminal ejaculation in his hand. Lord Vishnu do not want to waste the powerful semen of Lord Shiva. At that time he saw Aditya Sun God and Keshari Wind God behind him. He gave half semin to Aditya and half to Keshari to utilise the semen. Aditya gave to his wife Prithvi after that she gave birth to Adinath. Buddhists of Nepal worshipped Lord Surya, Lord Vishnu and Adinath as Lokeshwara and Lord Shiva as Avaloketeshwara. The gods are same but the name is different in Hinduism and Buddhism. According to the Hinduism Lord Buddha is an incarnation of Lord Vishnu. Keshari gave to his wife Anjana so Anjana gave birth to Hanumana. Keshari also sprinkled left over in the wind, at that time Kunti got the semen from the air and she gave birth to Bhim. Lord Vishnu washed his hand to clear left

over semin from his hand in a lake, where some of the fishes got the semen of Lord Shiva. Among them one of the red fish gave birth to Lord Matsyandranath, her sister-in-law gave birth to Min Nath and White Matsyandra Nath from their mouth. Cow of a hermitage drank water of the lake with the semen of Lord Shiva so she also gave birth to Gorakhanath.

Adinath is also called Chobhadyo or Choyabhayadyo 'Choya' means up or top and 'bahaya' means Vihar's 'dyo' means God in Newari language. Chobhadya is deviation of Chobahayadyo.

Once during chariot festival of Lord Adinath of Chobhar the wheels of chariot of Adinath entangled in the river of Nakhu Khola. Local people and devotees of Adinath tried to dragged the chariot from the river but failed because the wheels were firmly intered in the sand of the river.

Same day in the night Lord Adinath came out from the chariot he was sitting in a slab of stone in the form of girl of sixteen years. At that time soldiers of Kerung arrived there to attack Kathmandu city. The soldiers of Kerung destroyed chariot of Adinath and carried away the Adinath in the form of a girl. As soon as they arrived in Kachhapal hill the girl suddenly changed in the shape of image of Adinath. They worshipped the image of diety and installed in the hill of Kachhapal and returned back to Kerung.

At that time local people of Chobhar hill surprise nowhere was to be found image of Adinath in the river. They rushed hither and thither. They grew anxious concerning sudden absence of Lord Adinath.

One of the local cowheard of Chobhar named Nandagawa and his friend went Kachhapal to search image of Adinath.

They stay the night in a house. Same night a snake having made his hole close to the house inflicted a severe bite on the house owners infant son, of which he died, to the great grief of his parents. The father resolved to kill the snake, and the next day they took two axe (houseowner and Nandagawa). They went here and there near the house, they saw a pair of snakes committing sexual intercourse. The houseowner killed male snake in the spot, but Nandagawa making too much haste to hit female snake as he wriggled away missed her head and cut off only the end of her tail and disappeared from that spot.

The snakes were wife of Karkotak Naga King of serpent and her paramour secret lover committing illicit sexual relationship. Wife of Karkotak Naga cames to the cave without her tail she was in agonies, her husband questioned her as to the reason of lost of her tail. She said nothing about her illicit sexual relation with her lover, but said only a cowheard named Nandagawa cut off her tail by axe. After hearing the report of his wife Karkotak Naga ran towards Nandagawa to kill him. Once Lord Brahma gave boon to Karkotak Naga the power to understand language (tongue) of man. Karkotak Naga reached the room where Nandagawa and his friend were talking about the incident of two snakes. At that time Karkotak Naga heared about the incident of his wife's committing illicit sexual relationship with another snake. Then Karkotak Naga get to know about illicit sexual relationship of his wife with her lover. He know about bad

character of his unfaithful wife. When Karkotak Naga heard the cowheard Nandagawa say this, he felt that he could be silent no longer. After that he returned back. Karkotak Naga think loss of character is an irrepairable loss. The stigma on character cannot be bottled out for generations. It brings out reputation to naught and a slur on fair name of King of Naga Karkotak. However hard he may try to wash it off but the result will be failure. It is essential to safeguard it at all cost. It matters little if death results for its protection. Karkotak killed his unfaithful wretched wife and keep secret about her wife's fault. It is said that "even god cannot understand character of a women and luck of a man".

Karkotak Naga blessed a boon to cowheard Nandagawa to understand tongue (language) of cow, and her wife cursed him at that time of her death to be suffered from Leprosy.

One day cowheard saw some cows talking about the image of Lord Adinath. He identified image of Adinath. He brought the image of Lord Adinath in Chobhar hill. The local people worshipped Lord Adinath and later regarded as the supreme god. Being pleased with cowheard Nandagawa Lord Adinath appeared before him and ask for a boon. He requested Lord Adinath to get relief from Leprosy which was caused by the curse of wife of Karkotak Naga. Lord Adinath fulfilled his wishes he was cured of his Leprosy. Since that time peoples who are suffering from Leprosy worship Adinath. It is said that if a man

suffers from Leprosy and other terrible skin disease and cannot be cured by medicine, he is taken to the Temple of Lord Adinath of Chobhar to worship Lord Adinath in order that he might be cured of his disease.

Local people of Chobhar observed Mahasnan (Grand Bath) on Chaitra Sukla Pratipada and chariot festival on Chaitra Sukla Astami.

There is a interesting legend about the origin of the temple of Adinath of Chobhar. Once during the reign of Malla King there was a great famine in Kathmandu valley suffering heavy loss of agricultural crops due to contineous hailstone and snowfall. Local people of Chapagaon came to know the cause of the famine due to the wishes of Adinath, with anger they threw and drowned the image of Adinath in the Nakhu river. Water of Nakhu river carried down in its stream stone image of Adinath of Chapagaon. But the image of Adinath come to a stop in the confluence of Ananda Ghat. Where when the local cowheards went to draw milk from their cows to their surprise they did not find even a drop of milk from the cows. This sorts thing happened every day and they grieved over the draught of the milk. They pondered over the problem deeply and tried to find out the cause of draught. One day the cowheards followed the cows without being noticed and saw the cows were going towards a stone image of Adinath in Ananda Ghat. They saw the stone image of Adinath sucked all the milk of the cows of that area. Seeing the event the local people brought the stone image of Adinath from the confluence of Ananda Ghat and placed the image in the top of Chobhar hill and build three storeyed pagoda style temple in the top of the Chobhar hill and named

Subarnagiri Kachhapal Mahavihar and celebrated chariot festival of Adinath on Chaitra Astami and Nawami every year.

The Adinath is worshipped with the same reverence both by Hindus and Buddhists some of the devotees of Adinath offered pots untisil and pans to hang up in the temple. It is said that those devotees who offer pots untisil and pans to hang up in the temple get back after their death in their next life.

Once a farmer of Chobhar named Babucha married with a ideal wife named Nanicha. She was very beautiful and faithful towards her husband. Her fidelity towards her husband was famous all over the Chobhar. Misfortune of her husband made her husband a victim of leprosy. No medicine was of any use. Getting depressed the farmer thought "What is the use of this life ? It is better for me to enter the forest and wait for my death peacefully with giving any trouble to his wife. He decided to leave his house to go to the forest. Struck by the news his wife Nanicha said "It is not good to go to the forest leaving your affectionate ones behind", If must you go, I will accompany you I will be happy to be at your service even in the forest. While your absence will make me unhappy even in this place of comforts. Babucha tried as he could to stop his wife from going to the forest, but to no avail. She said affectionately, " I will serve you throughtout my life." After that both of them went to the forest. They made their hut in a roomy place where there was an abudance fruits and a spring of drinking water.

Nanicha served her husband as she had promised. She was always busy from dawn to dusk, fetching him water to

wash, gathering fruits to eat, collecting herbs to make medicine for her husband, anointing him with the medicinal ointment to relief his pain and waiting on him till he slept.

One day Lord Adinath told Nanicha in her dream to sprinkle jal sacred water in the body of her husband. Next day she visited temple of Adinath to get jal (sacred water) of Adinath so she returned her hut late in the evening. She did not see her husband in the hut. She was troubled like a mother bird when she does not find her young ones. She started looking around for her husband in the moonlight. Babucha heard her wife's wailing like that of a mother whose child is lost. He understood it and thought it better to show up himself. He came out from his hiding and sat at the cottage door. On seeing him Nanicha ran to him embraced his feet and sobbed "My beloved ! My lord ! Where had you been all this time ?."

Babucha said you were never so late as you are to-day. Which of your lovers delayed you ? on hearing this Nanicha took the jal sacred water of Adinath in a pot and said "I have never dreamt of any man except you. If I have spoken the truth, let the jal sacred water of Adinath may cure your disease." After saying so she sprinkled the jal sacred water of Adinath over her husbands body. Babucha instantly and ashtonishingly was cured then and there and they returned to their previous house and worshipped Adinath of Chobhar. Since that time the people of Kathmandu valley who are suffering from Leprosy and other skin disease worship Lord Adinath to get immediate relief from his disease.

Adinath Temple

On the top of the hill stands a three storeyed pagoda style of temple dedicated to Adinath. This temple is the heritage from the Lichhavian Era. This temple of Lokeshwar was built in the hill top in the reign of King Amshuvarma, a powerful King of Nepal. From this temple one can have a complete view of snow-capped mountain peaks and the valley.

The temple is typical pagoda style temple with struts and projecting brackets and carved wooden Windows and Torana. There are pots and kitchen untisil hang up in the temple.

Once Lord Adinath desires to have his temple built in the top of Chobhar hill. He decided to erect a splendid temple from which the whole Kathmandu valley may be seen. For this purpose, to fulfil his desire he went Chobhar hill to search a far-sighted and honest person, at that time met with an old man planting a tree. Lord Adinath in the form of a local farmer went up to him and asked how old he was, he replied above eighty years, "but God be praised I am still as healthy as a man of fifty." How long then did you expect still to live." Continued the God Adinath in the form of a local farmer "that you, at such an age, still plant young trees, which bear fruit so late ? Why do you take such useless trouble ? but answered the old man." I am content with having planted the trees, without caring whether I or another enjoy the fruit of them. It is right that we do as our father did. They planted trees, the fruits of which we eat; as we have enjoyed the labour of our fathers, why should we be

more envious of our posterity, than our fathers were of us ? I hope that my son will pluck what his father may not enjoy." The truth is that he who does good, is always richly rewarded for it.

Lord Adinath in the form of a local farmer pleased with this answer, gave the old man a handful of gold pieces. Then calling the old man close to him, Lord Adinath in the form of a local farmer whispered something in his ear, which none but he could hear and disappeared from that place. According to the wishes of Lord Adinath the old man established stone image of Adinath in the top of the hill and built temple of Adinath in Chobhar hill in the same spot where the old man met Adinath.

Red Matsyandranath- Bungayadyo

Once a god was born from the mouth of a red fish. He was called Matsyandranath. Matsya means fish and Indranath means god. Matsyandranath was lived at a place named Kamaksya to releive the suffering of the people. He is a guardian diety of Nepalese people whether he was Hindu or Buddhist diety he was closely worshipped by the people of the whole Nepal. The appearence of Matsyandranath is red, as such he is called Red-Matsyandranath.

The worship of Red-Matsyandranath is closely associated with the agricultural activities of the people. Nepalese farmers are mostly related to the rainfall of monsoons. The lord compassionate in rain god whose grace is essential for good harvest. So the people of Nepal regarded him as their guardian god.

The main house of Matsyandranath is in Bungamati. This is why he is called Bungayadyo in Newari language. "Bunga" means pit of a field and "Dyo" means god.

Once upon a time there was a Religious minded farmer in Patan. He was reputed for his chariotable disposition and abstemious way of life. The farmer was content only with the barest minimum requirement of life. He considered it a sin to acquire more than minimum needs. He worship Lord Matsyandranath daily he has faith on Lord Matsyandranath. He sold all the grains he had and bought a lump of gold to

built a temple of Red-Matsyandranath in future. The gold he took and buried in a hole dug in the farm by the side of a tree, and went daily to look at it. One of his worksman, observing his frequent visits to the spot, watched his movements, discovered the secret of the hidden treasure, and digging down, came to the lump of gold, and stole it. The farmer on his next visit, found the hole empty, and began to tear his hair, and to make loud laminations. At that time Lord Matsyandranath in the disguise of a neighbour, seeing him overcome with grief, and learning the cause said "Pray do not grieve so; but go and take a stone, and place it in the hole, and fancy that the gold is still lying there. It will do you quite the same service for when the gold was there, you had it not, as you did not make the lightest use of it. According to the advice of Lord Matsyandranath in the disguise of neighbour he took a stone and again buried in the same hole. The farmer, on his next visit, found the hole very big like a pit and he saw image of Lord Matsyandranath with more than one hundred times big lump of gold in the big hole. After that he sold the lump of gold and built temple of Lord Matsyandranath in that spot and constructed many houses for the local farmers since that time Newar people of Patan called Matsyandranath Bungayadyo and named the newly constructed town as Bunga. In Newari language Bungayadyo means god of the big hole like pit of the farm and Bunga means big hole or pit of the farm. Bungadyo is deviation of Bungayadyo.

Another legend tell us that the name of the motherland of the farmer who brought Red-Matsyandranath from Kamaru Kamaksha of Assam, (India alongwith the King Narendra Deva of Bhaktapur and the great tantricist Bandhu Dutta Acharya of Kantipur) was "Bungayami Gram" or Amarapur. He installed the image of Red-Matsyandranath in a small temple in the motherland of the farmer and named the Dietya Bungamlokeshwar, Lokeshwar and Karunamaya by the local Newars of "Bungamati Gram". Later the image brought in Tabahal of Lalitpur city. King Shree Nivas Malla of Patan was a great devotee of Red-Matsyandranath he build one temple in Shikhar Style in Bungamati the then Bungayami Gram and another one in Tabahal of Lalitpur Patan city.

Near Matsyandranath temple of Bungamati there is a pit with full of water named the pit Nho Ga (Kunda). The water of the pit was also brought from Kamaru Kamaksha birth place of Red-Matsyandranath along with the image of Red-Matsyandranath by the farmer of Bungamati.

It is also said that Katuwal Daha or Kodubal was made from a small rivulets named Bungamati the rivulets flows from a gorge or a narrow glen of Bungamati. Once Red Matsyandranath arrived here on his way to Kamaru Kamaksha and lost forget his way to Kamaru Kamaksha and return back to Bungamati. Later the rivulets was looked by the landslide and disappeared the gorge and rivulets in Bungmati.

Once Matsyandranath after completing his severe penance decided to left his physical body and passed away from where he was came to the world. The people of Patan raised hue and cry loudly. He heard uproar mournful tone

of voice of the people as weeping in the sarrow. After that he stopped to go further and listen the voiee of his beloved devotees. who are praying to reappeared him in their city and returned back from the Sumeru Parbat to looked after welfare of the people and feed all living creatures and help those people who are poor and ill. But he stopped in Kamaru Kamaksha for further penance. Once Lord Matsyandranath had told in his dream to King Narendra Deva when he was in Kamaru Kamaksha, that Lord Pashupatinath was the head of all gods, and if the King would pour the holy water of Bagmati river on the head of Pashupatinath for the whole month of Baisakha. There would be rainfall in abudance. In accordance with the instruction of Matsyandranath the King performed the annual Jalyatra of the Pashupatinath which occurs in the month of Baisakha (March-April).

The image of Matsyandranath is also bathed in the first day of every Baisakha. On the eight day he put in the sun and eleventh and twelveth day all the samskaras rituals are performed before his festival.

During the reign of King Narendra Deva, there was a great famine of twelve years duration for want of rain. Inspite of his many attempts to bring rain he in his country by way of religious worship by astrologers, tantricists and many learned men, it did not rain. After some time King Narendra Deva came to know the cause of the famine. Once Gorakhanath had come to Nepal to beg alms, but nobody gave him alms and consquently, being enraged with the inhabitants of the country he invoked all the Nagas (serpents) of the country, he went to Mrigasthali, set on the bed of snakes and performed penance. As a result of it, there was

scarcity of rain in the country. The King came to know from the astrologers that he should sent for the tutor of Gorakhanath, Matsyandranath who was in Kamaru Kamaksha and he would be able to appease his disciple Gorakhnath.

The King of Bhaktapur Narendra Deva, alongwith the great tantricist Bandhu Dutta Acharya of Kantipur and a farmer of Bunga Lalitpur named Lalit set out for Kamaru Kamaksya. Bandhu Dutta Acharya saw Lord Matsyandranath in the shape of a black bee, he placed the black bee in his vessel by his tantric cult, the farmer of Bunga carried the vessele and they came to Kathmandu valley. The followers of Matsyandranath Purnachandi and causin Minnath were also brought again to Kathmandu valley.

After a long debate among the three person of three cities Kantipur, Lalitpur and Bhaktapur it was decided to place Matsyandranath again in Lalitpur. At that time a conflict appeared among King Narenrdra Deva of Bhaktapur, tantricist Bandhu Dutta Acharya of Kantipur and a farmer of Bunga of Lalitpur. Wished to have Matsyandranath to have in their city. They agreed to abide by the verdict from the oldest man of the three cities. The oldest man was happened to be from Lalitpur, hls name was Mangal Bhatta of Mangal Bazar Lalitpur he was already completed three times pasni, Bhim Ratharohan, Chandra Darsan and Dev Ratharohan.

The farmer decleared that the chariot dragging festival should take place in Lalitpur. Bandhu Dutta Acharya built the image of Matsyandranath and placed the vessele where the black bee was kept, under the image with religious rites. The image of Bhairaba was placed in the vicinity. At that time those people who was not fair on this verdict died on

the spot. It is said that every human's action is directed by god.

After that Gorakhnath was informed by Panchakumari of the arrival of Matsyandranath in Lalitpur. After his departure, Nagas began to creep away and there was rainfall in abundance and the famine was ended.

Once in Mhayapi burried all devils who were slay during the encounters that took place when Matsyandranath was brought to Nepal. After the painting of the figure of Matsyandranath from the clay of Mhayapi a procession comes from Bhaktapur accompanied by musical instruments. A man in a special type of robe representing King Narendra Deva to celebrate the function of installing the image of Matsyandranath in Patan.

Once the King of Palpa Mukunda Sen by name came to Kathmandu valley and his numerous retinue of soldiers, plundered the country, demolished many temples of Gods and Goddesses, destroyed the images of other dieties and also carried away images of Bhairaba from the temple site of Matsyandranath to Palpa. At that time the local people and priests were preparing for ceremony of Mahasnana (Grand bathing) of Lord Matsyandranath. He want to took Matsyandranath with him. The inhabitants of Lalitpur escaped from the place, leaving the image of Matsyandranath there when they heard the shouts of the soldiers. When the King Mukunda Sen went to near the image of Matsyandranath, he saw five golden Nagas (serpents) pouring out water from their mouths on the head of image of Matsyandranath. The King was much surprised at the sight took the golden garland from the neck of the horse and threw it at the image of

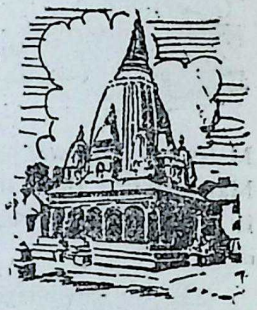
Matsyandranath at that time eye of the image (the dristy) opened too much and bent down his head a little to put it round his neck. Matsyandranath has still even now-a-days taken possession of the golden garland of King of Palpa Mukunda Sen. After that Red-Matsyandranath created epidemic of cholera in that spot the best part of soldiers of Mukunda Sen were killed by the epidemic cholera when King Mukunda Sen of Palpa saw that there was no chance of victory and he would taken as prisoner so he went back in Palpa.

Once on the hilltop of Mhayapi was buried the bone of human form of Lord Matsyandranath. Who happened to be a son of Acharya Shantikara when Shantikara was performing penance to get salvation. Being pleased with the penance the diety showed his real form to the Acharya and demanded sacrifice of his son who without the knowledge of Acharya was standing behind him. The diety informed that the Acharya's son is human form of Lord Matsyandranath and after the sacrifice Lord Matsyandranath will be separated from the body and he will remain in Nepal in the full fledged form. After that as advised by the diety he killed his son the diety eate the flesh and drink the blood, the bone was buried in Mhayapi and he and his son got salvation from the world. After that Lord Matsyandranath remained in Nepal for-ever.

Temples of Lord Matsyandranath

Matsyandranath Temple of Bungmati (Bunga)

It is situated in Bungamati a Newar town predominantly inhabited by Newar families and is a typical Newar settlement. The town, located on a platue that cannot be easily famed, is surrounded by eleborately terraced irrigated fields. The town is densely built in an interconnected pattern of narrow streets with three to four storeyed houses. The stone paved main square is higher the general level of Bungamati, which surrounds it on three sides, and can be reached through a lion-flanked gate. In the centre of the square is the magnificent Red-Matsyandranath Temple built in Shikhara Style just like temple of Krishna Madir of Patan. The image of this temple is the one taken to Patan for the chariot dragging festival and for more than a week is pulled through the street of Patan on April in a specially decorated long chariot.



Matsyandranath is the powerful god of rain and fertility all important to the agriculture on which Nepalese people of village are depends. Hindu people worshipped Red-Matsyandranath as a Vishnu or Sun god. It is attested that there are Sankha, Chakra, Gada and Padma in the pinnacle of Matsyandranath temple of Bungamati.

Temple of Matsyandranath of Patan

The Temple of Red-Matsyandranath is situated near Durbar Square. Main gate of this temple is by the side of the main street between Durbar Square to Lagankhel. On both side of the temple there are lion made of metal. Its origin is the most ancient one. The beautiful temple is of two storeyed in pagoda style and looks magnificent and attractive. In the enterior part there is a gorgeously fine image of Lord Matsyandranath. The present temple was built by Queen Bhuvan Luxmi. The original temple of Matsyandranath was built in 1408. In 1667 King Sree Nivas Malla started the carriot with the chariot of Minnath is drown around the city of Patan every year in the month of May.

The fine clay image of Matsyandranath of red colour was set up in Bungamati by Lichhavi King Narendra Deva in the 8th century, which was built by Bandhu Dutta Acharya. The Matsyandranath temple houses the image of Red-Matsyandranath for six moths. The temple of Matsyandranath of Patan consist of many fine art works of bronze images.

Stone Image of Matsyandranath of Mrigasthali

There is a stone image of Lord Matsyandranath in Mrigasthali near temple of Gorakhnath. Lord Matsyandranath is teacher of Gorakhnath.

Festival of Red-Matsyandranath

Chariot Festival

The festival of Red-Matsyandranath with Minnath takes place in Lalitpur (Patan) in Baisakh. During this festival the image of the Red-Matsyandranath of Bungamati is brought to Patan for the ocassion. After a great variety of rituals and preparatory celebrations, it is put into the large chariot while the smaller one is occupied by an image of Minnath cousin of Matsyandranath. Priests ride in the boxlike structure of the Matsyandranath chariot which is decorated and beribboned and has its peaked top wound with green fir branches. Long robes are used to hold the unstable, high peak in place. More than ten thousend people follow the two chariots through the street of Patan to the accompaniment of bands, and Guruju Ko Paltan, while more than ten thousends people specially woman and children and old man and woman watch from the windows of the houses and other people of other locality watch from the street. Towering chariot of 48 feets hight of Lord Matsyandranath and another chariot of 35 feets of Minnath is pulled by robe through the ancient streets of Lalitpur. The Rathayatra or chariot dragging festival of Matsyandranath starts on Baisakh Sukla Parewa when the god is put into the chariot. Throughout the whole chariot pulling festivals certain prescribed halts are made at certain places, must

necessarily spend a night at fixed stopping places. The festival of pulling chariot starts from Pulchowk of Lalitpur. From Pulchowk upto Gabahal, from Gabahal the chariot of Matsyandranath is dragged alongwith another smaller similar chariot of Minnath which is lead by procession. Minnath or Chakubhayaydo is the local god of Patan. Minnath from his temple goes to Pulchowk to Gabahal to welcome his aunt Matsyandranath. In this festival in the next day following the arrival of the chariot is called Bhujaya, people of that locality worship the gods with full plate of boiled rice from each family or houses. In Newari language "Bhu" means plate and "Jaya" means of boiled rice.

The chariot of Minnath will follow the chariot of Matsyandranath from Gabahal. The chariot dragged festival from Gabahal to Nuga is specially for the people of Bhaktapur. From Nuga the chariot is dragged to Lagankhel where in the form of a tree Dolan Mayaju the mother of Matsyandranath awaits his arrival. The chariot of Matsyandranath circumambulates the tree three times consecutively. This is specially for the people of Lalitpur. Next day the chariot is dragged down to a short distance. Which is called Nanichaya. The chariots will be in Lagankhel for two or three weeks.

On the auspecious day which is find out by astrologers the chariot is taken to Jawalakhel for Bhoto Jatra it is regarded as the festival for the people of whole Nepal.

The Ghama of the chariot is taken as representing the Serpent King Karkotak. Due to special consideration the face of the serpent King Karkotak is covered by mask of Bhairaba.

The Abhaya Barada Mudra, a red figure in peaceful appearance is placed on the back side of the main image of Matsyandranath in the chariot.

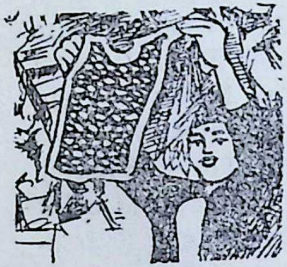
It is belief that if a catastrophe for the people is lying ahead the face of the image or if the chariot fall down in the street during chariot dragging festival will appear gloomy. Thus the god, primarily a rain god is seriously taken as a god who warns the people about the future misfortune.

Matsyandranath is worshipped equally by all the peoples of three town Kathmandu, Lalitpur and Bhaktapur. For the start of chariot dragging festival the sword of King Narendra Deva is taken from Bhaktapur, Guruju Ko Paltan (Special army of King Prithvi Narayan Shah) from Kathmandu will participate in the festival alongwith other procession with playing musical instruments from Lalitpur. For the painting of images the clay is to be brought from Mhayapi hillock of Kathmandu near Balaju. This unique festival is closely associated with religious enthusian feasting and rejoicing.

Bhoto Jatra

Bhoto Jatra is the vest (Bhoto) exhibition festival. During this festival the Bhoto or Vest, itself the subject of many legends, is displayed from the chariot to the King and the people of Nepal on a fixed day. Which also marks the end of the festival for a year. After that the image of god is taken to Bungamati the permanent abode where the image kept in his temple for about six months. After six month the image of Matsyandranath is brought to his temple of Lalitpur. At Lalitpur the image is kept at Temple of Matsyandranath for six months.

During the period of King Narendra Deva of Lichhavi dynasty there was a severe and long drought in Nepal. It was caused by the action of Gorakhanath who captured the nine Nagas, rain giving snake dieties Gorakhanath was sitting over them in Mrigasthali Gorakhanth took an initiative because he thought this is to be the only one way he could obtain the darsan or to meet his spitrtual teacher guru Matsyandranath who at that time was in Kapotak hillock of city of Kamarupa. Kamarupa was the youngest Yaksha ruler and his wife is Maya or the Gyanadakini gave the jewelled



Bhoto Vest to Karkotak Nagas of Kapotak hillock of Kamarupa. He gave it again to a Jyapu farmer optician who cured the eyesore of the wife of Karkotak Nagas. Once evil spirit stole away this jewelled vest. One day when the chariot of Matsyandranath is in Jawalakhel in the last date of chariot dragging festival. The vile spirite, the farmer Jyapu and the Karkotak Naga came face to face in Jawalakhel. They are visited there to see the Jatra. At that time a trouble arose on the question of who should own the Bhoto Vest. As a compromise, it was decided to offer the vest as present to Lord Matsyandranath. It was also made a part of the festival to exhibit the jewelled Bhoto vest on the last day as requested by the serpent King Karkotak Naga of Kapotak the previous residental place of Lord Matsyandranath.

It is also said that they placed the jewelled vest Bhoto inside the chariot without giving notice to anybody. At that

time the priest of Lord Matsyandranath think that the jewelled vest Bhoto was left in the chariot unclaimed by any one. So the exhibition of the jewelled vest Bhoto is performed to findout whether there is anyone in the mass who will claim the jewelled vest Bhoto with full proofs.

During Bhoto Jatra His Majesty the King and Her Majesty the Qceen with other members of Royal Family, Prime Minister and other ministers and high ranked officer and other thousends of people from all parts of the country visited Jawalakhel to see the vest Bhoto and to pay homage to Lord Matsyandranath.

Festival of Twelve Years

In every twelve years towering chariots of Matsyandranath is pulled by robe direct from Bungamati to Pulchowk, Lalitpur to celebrate festival of Matsyandranath's twelve years festival in Lalitpur. Bhoto Jatra of Jawalakhel (festival of exhibition of vest) marks the end of the festival. After that the chariot is dragged again to return back in Bungamati. In Bungamati also Bhoto (vest) is displayed from the chariot of Matsyandranath during twelve years chariot dragging festival, the Bhoto (vest) is displayed two times once in Jawalakhel and another once in Bungamati.

Minnath– Chakhubhayadyo

Minnath or Chakubahadyo or Chakhubhayadyo is a cousin of Matsyandranath and guardian god of local people of Lalitpur. He was born from the mouth of a small fish.

Once King Balacharan installed image of Minnath in Chakravarna Mahabihar infront of his palace. But he did not like that place so Lord Minnath told him in his dream to install his image in that place where a sparrow came to a stop early in the morning. Same night, morning was drawing near he awoke before the sunrise and came to the terrace of his palace to see where the sparrow gone. He find the sparrow flying from Chakrvarna Mahabihar to-wards a field in the northern side of the Mahabihar and alighting on the ground. Then King Balacharan brought the image from Chakravarna Mahabihar and placed the image in that place where the sparrow arrived and constructed a new Vihar and named the Vihar as Chakhunbaha (chakhun means sparrow) now a days the people called instead of Chakhunbaha, Chakhubaha. The King also started chariot festival of Minnath and after the end of chariot festival local people and priest worship a sparrow as aspect of Lord Minnath.

Temple and Festival of Minnath (Chakhubhadyo)

The temple of Minnath is situated near Durbar Square of Lalitpur and Rudravarna Mahabihar. This is a small pagoda style temple. This temple represents the architecture of medieval Nepal which is artistic with woodcarvings in the window, door and structs.

The chariot dragging festival also occur simultaneously with that of Lord Matsyandranath (Bungayadyo). The chariot of Minnath also drawn around the city of Lalitpur alongwith that of Lord Matsyandranat. Comparatively the chariot of Minnath is a bit smaller one. But the pattern used in the construction of the holy chariot is the same. The chariot festival of Minnath also might have been started at the same period as that of Matsyandranath.

White Matsyandranath– Janmadyo

White-Matsyandranath is one of the most famous dieties of Kathmandu city. In Buddhist tradition he is identified as Avalokiteshwor. He was born from the mouth of a white fish.

Once as requested by Parvati Lord Shiva took her to the platform situated in the deep sea to tell her about the supreme knowledge. There Avalokiteshwar in the form of a fish overhead to hear the supreme knowledge.

After that Avalokiteshwar or White-Matsyandranath or fish god got supreme knowledge of Lord Shiva. Matsya means fish and Indranath means god. So Matsyandranath means fish god.

In the early period the life span of human beings was only twenty years. One day Yamaraj (the god of death) came to Kantipur to take away one individual. But obstacles appeared as the wife of that man was deeply engaged in the worship of Jamaleshwar Mahadeva (Lord Shiva). She was disturbed by Yamaraja then Lord Shiva himself appeared and asked Yamaraja to extend the life span of the man. The Yamaraja replied that such was not in his power for this lay in the Jurisdiction of seperate god named Avalokiteshwar. Once he received supreme knowledge from the platform situated in the deep sea. In conclusion of this discourse with Yamaraja Lord Shiva request to Avalokiteshwar to appear

out of the water of pond near Jamaleshwar temple (now a days Rani Pokhari). He appeared in the pond of Jamaleswar and fulfilled the wishes of Lord Shiva. Jamaleshwar area is now a days called Jamal near Ghantaghar of Kathmandu from where in the first day of the festival of White-Matsyandranath the chariot of White-Matsyandranath is dragged to Ason on Chaitra Sukla Astami.

On hearing about the power of the great god, Yamaraja with all his attendents came to Kantipur to pay homage to this almighty god. When the people of the valley knew this, they, with the help of their tantrics detained Yamaraja and asked him to bless the Nepalese people so that they may never never know the time of death. Yamaraja replied that he could not give such blessing, but Janmadyo (God of Life) the great Avalokiteshwar or White-Matsyandranath alone had the power to grant such blessing. The people of Kantipur pray Avalokiteshwar to fulfil their wishes he appeared and asked him to enshrine his image in the city. The enshrining of the image took place in the period of Hari Dutta Varma in 7th century A. D. Since that time White-Matsyandranath is regarded as the god protector of Kantipur who gives food. He is generally associated with agricultural prosperity. He is also related to the life span of human being. He is called Janmadyo "Janma" means birth of life and "dyo" means god. The temple of White-Matsyandranath is situated inside Janabahal in Kathmandu, derived the name of Vihar from Janabadyo. White-Matsyandra is worshipped equally by the Hindu and Buddhist people of Nepal.

White-Matsyandranath is the god of material prosperity who looks after welfare of the whole population. His image

is represented in a standing position which suggests he does not take rest. He will feed all living creatures. Once Lord Buddha put him to test by putting an insect inside an empty box, wrapped in many folds when later on it was opened the Buddha found to his great surprise that there was a grain of rice for the insect as its food placed by Lord White-Matsyandranath inside the box.

Lord White-Matsyandranath is a male god but 'Yihee' and 'Baraha' of female customs of Newar are performed together with Subhaupanayan 'Bratavandha' Ketapuja of male customs. However some people worship him as a female diety.

Temple of White-Matsyandranath

Temple of White-Matsyandranath of Janabahal

The beautiful artistic temple of White-Matsyandranath (Janabahadyo) is situated in Kelatole in Matsyandrabahal or Janabahal courtyard in Kelatole in the heart of Kathmandu city between main bazar of Ason tole to Indrachowk. This pagoda style temple is considerably artistic and set in a courtyard full of stupas and statuary and has a two storeyed bronze roof. The temple is surrounded by residental homes

and busy shop. There is a biggest earthern pots shop outside this temple. There is a bronze streamer (pataka) in the middle of the roof of the temple. The main gate of the temple faces the main throughfare and is guarded by gigantic images of metal lions. The temple dates back to the times immemorial,

Festival of White-Matsyandranath

The festival of White-Matsyandranath commences from the eight day of bright half of Chaitra, Chaitra Astami and lasts for three days. The chariot of White-Matsyandranath must necessarily spend a night at fixed stopping places where the local people invites their relatives. The old and sick, the blind, the lame, and other disable persons who are unable to walk also pay homage from there houses.

On the day of Chaitra Dashain. In the first day the towering chariot is dragged from Jamal to Ason. This Yatra of the first day is related to the control of Kaya (body) on the second day it is dragged from Ason to the Kalbhairaba of Kathmandu Durbar Square. This Yatra is related to the control of Vakya (Speech). Then the chariot is dragged from Kalbhairaba to Lagan Tole for the control of Chitta (mind). The god circumambulate three times in Maisima to pay homage to his mother.

Thus the chariot dragging festival comes to an end. Lastly on the fourth day White-Matsyandranath is brought back to his temple on a Khat or a man borne cart in the evening with a great procession.

In Kathmandu, because of the annual chariot festival of White-Matsyandranath or Aryavalokiteshwara no famine occurs in the city.

It is said that in the year 595 A. D. King Shanker Deva had started the cart festival of the White-Matsyandranath in Kathmandu.

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Surya- The Sun God

Surya the supreme god was born out of Sage Kashyap, the father of Universe and Arati, the mother of Gods. Surya is one of the visible god of the universe. Supreme god Lord Vishnu represents the Sun God Surya. He was married to Sangya, the daughter of Vishwokarma, the heavenly architect. Sangya gave birth to two sons and one daughter Manu, the first man of the universe, Yamaraj King of death and the river Yamuna. Sangya could not bear the luster of the Sun so she left her shadow to him took the shape of a mare and began the practice penance out of that shadow were born Saturn, Saparni Manu and a daughter Tapati. Surya the Sun god saw her doing penance was pleased and brought her to him Sangya in the shape of a mare gave birth to Aswini Kumar. in the Treta Yuga (Silver age) Sugriba, the King of Monkey and in Dwapar Yuga (Copper age) Karna was born as son of the Sun god Surya.

Aruna, the elder brother of Garuda, the King of birds, drives the chariot of the Sun god. The chariot is drawn by seven white horses. Sages go before the chariot and pray to the Sun god, heavenly singers (Gandharba) sing in praise of him, fairies dance; giants push the chariot and the Nagas or Serpents carry the chariot. Great sages and philosophers has received knowledge of Yajurveda and the monkey god Hanumana, while running away with the Sun god at great speed, had received knowledge of the soul.

In twelve months the sun-god has twelve different names. Ghata, Rudra, Baruna, Bhagya, Bibhaswan, Pusa, Sabita, Twasta, Mitra, Arthama, Surya and Aditya.

Hindu people worship sun-god daily as soon as the sun rises and read Gayatri Mantra (Religious anthem of Surya) during bathing time.

According to the solar calender every first day of the month is called Sankranti, twelve Sankranties in twelve month among them Baisakh, Shrawan and Magha Sankranti are important Sankranties in Nepal. The name of sign of the Zodiac are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpia, Sagitrius, Capricorn, Aquarius and Pisces.

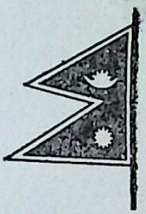
Horse Vehicle of Sun

The Vehicle of the sun-god is the horse. The horse indicates power and motion. Scientific name of power is horsepower. At the sight of the horse with the sun one can easily guess that the sun indicates time and velocity. We can know from the sun-god with horse that we shall walk along the path of progress with the same motion, should not take head of circumstances or weather and should ever be attentive to the accomplishment.

The movements of a good horse are circular, galloping, prancing, troting, jumping, speedly, slow, tortuous, serpentine, rolling and revolving at full speed.

The horse is beautiful which has a high neck and low back. One should overpower the horse by whips, and should never ride a horse without a whip.

Sun is a symbol of immortal. In the National flag of Nepal, Royal standard (flag), the coat of Arms and His Majesty's Government of Nepal and different Logos there is emblem of sun and moon. The sun signifies energy and the moon signifies a serene mind. It is a fusion, at the deepest level of Lunar and Solar races.



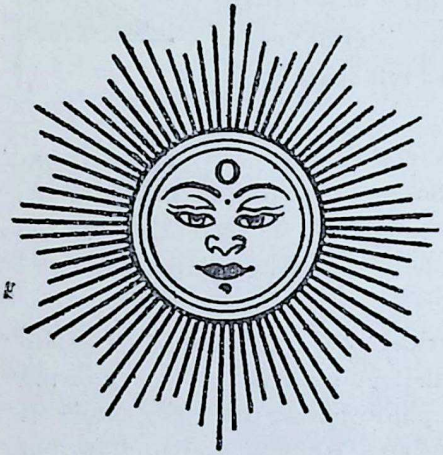
Ruby is the sun's favourite gem of red colour and has the bright luster of Junkiri indrágopa insects who can self spark in the night.

The sun-god is an universal God one can see sun from every parts of the world. Some of the people of European and African countries also worship sun-god. One can see emblem of sun in the National flag of Bangaladesh, Laos and Japan.

The Sun is a huge spherical mass composed of extremely hot glowing gases. We see the outer portion of the glowing mass. This is called the photosphere. Its temperature is nearly 6,000° degree centigrate. We can realize how hot this is if we compare its temperature with our summer temperature of Nepal which is about 35 to 50 degree centigrate. The interior temperature of sun is 35,000,000 F. degrees.

The Sun is at a very great distance from the earth. If one could travel through the vast space to the sun at the rate of say, 100 miles per hour, it will take him about 106 years to complete the journey. Although the sun is not always at the same distance from us, we can say that the average distance is about 93,000,000 miles. The distance is so great that even light, which travel as fast as 186,000 miles per second, takes

about 8 minutes to reach the earth from the sun. In the sky the sun looks like a large shining disc, and we know how far it is from us. The Sun's bulk is in fact 1,300,00 times the bulk of earth. The diameter of the Sun's disc is really nearly 864,000 miles, where as the diameter of earth is about 8,000 miles. The Sun is to the earth what a large football is to a small grain of mustard.



The temperature of the interior of the Sun is enormous nearly 15 million degrees called Kelvia or absolute temperature. The thermo-nuclear activity which is taking place on a grand scale in this core is responsible for the energy realised which finally reaches the earth as light and heat. Therefore, the Sun is like a huge hydrogen bomb, more powerful than the nuclear explosions released on earth by scientists. Considering the bulk of the Sun on its surface, its gravitational force is 27 times greater than that of the earth.

The rays of Sun is medicine for health it is very important for living creatures and plants. Sun rays spoil germs of the diseases of human body by the ultra voilet rays of the Sun light is analyzed with spectroscope spectrum composed of all the seven colours of raimbow. Sun bath can avoid spreading a disease. Generally we get Vitamin 'D' from Sun

rays. Sun bath is necessary for a good health especially for the newly born child and mother and it will improve health of patient of T. B. But it is dangerous to go fare-headed in the Sun so cap is necessary for a man.

The Sun is controling body of our solar system and power of solar energy. Sun rays produce heat and light that makes life possible on earth and equally important for living creatures and plants. The solar energy products electricity for the development of human beings. Sun rays depends on climatic condition of the world. Sun rays creates summer and winter seasons.

It is day when the sun rises in the east. In the evening, the sun sets in the west. Night follows and there is no sun in the sky. We get day and night, as the sun moves across the sky, from the east to the west, passes beyond our view and again appears in the east next morning.

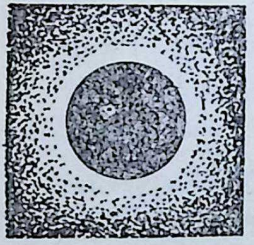
But men of science tell us that the sun does not move round the earth. Really it is the earth that spins like a top as it turns from the west to east. The earth as it moves carries as gradually towards out east, and the sun appears to move to the west; we are not concious that we are moving with the earth and so we appearently see the sun moving. The earth has in fact two motions. It rotates round its on axis. It moves round the sun.

Sun or Solar Eclipse (Surya Grahan)

Hindu religious people believed that a solar eclipse was caused by Rahu great bodyless demon attempting to swallow the sun god. At that time Rahu was rushing to the sun-god during the time of solar eclipse. It is also noted that at the time of solar eclipse demon Rahu is supposed to devour the sun-god Surya.

In Nepal only one Hindu Kingdom of the world. There is a state holiday in solar eclipse. During solar eclipse day Government offices, Schools and private offices closed. If the astrologers prohabited to see the sun eclipse people will not go out from the house and they will hide in darkroom where there is no window or shut the window. Other people would go to the nearest river and take bath and donate old clothes, rice and coine to the begger (specially Pode and Chame, lower cast people of Newar community). They also worship sun-god and did not go to toilet and drink even a drop of water and eat anything during eclipse period.

It is a matter of wonder that only by means of mathematic compultation, astronomers can determine exactly hour, minute and second when these events have taken place before more than one year. Scientists cannot fiind out exaet time. The moon passes between the sun and earth and casts its shadow on the earth's surface, only they have proved that such event is called a solar eclipse (Surya Grahan).



Once in ancient time when they know nothing about the cause of eclipse sometimes the sudden hiding of sun in the mid-day altered the course of history by arousing the superstitious fears of the people and the animal they are frightened by a total solar eclipse. For a period of about ten minutes the earth is plunged in darkness like mid-night, the stars flash out in the sky, flowers close up, birds go to rest and sleep, cattle in the field become restless and terrified.

There may be as may as four of the solar eclipse in a year. In many cases of course solar eclipse are only partial.

Aristole, a Greek citizen who was the teacher of Alexander the great become successful in proving it that Lunar eclipse was caused by the shadow of the earth and Solar Eclipse was caused by the shadow of moon or to come between, if the sun, moon and the earth happen to be on the same straight line and the moon comes between the earth and sun, the sun is hidden from our view and is said to be eclipsed. The moon, however is a very small object compared with the sun. So it can hide the sun in full only from a very small portion of the earth's surface. People in these part have total solar eclipse from that parts of the earth's surface the sun is partly visible, and there the people witness partial solar eclipse . It may sometimes happens again that the dark dise of the moon covers only the central portion of the sun's disc leaving a bright ring around it. The eclipse is such case is said to be annular.

During an eclipse when the luminous disc of the sun, is covered in darkness astronomers have observed a red gaseous envelope (chromosphere) around it with a region of rich glow (corona) out side the envelope. The gases of the photosphere and the chromosphere are always in violent agitation On account of this, red flames are shot up thousends of miles high into space at terrific speed from the chromosphere and cavities are formed within the gases of the photosphere. Seen through a telescope these cavities look dark on the sun's brilliant disc and are known as sunspots. They are not cavaties but are spots near the sun's surface, which emit less light than the surrounding areas and hence look darker by contrast.

Temples and Shrines of Surya Sun-God

There are hundreds of stone and bronze images Surya Sun-god in Nepal. Among them the image of sun-god of Deopatan near Sitala temple, near Vasuki temple, in the left side and south side of Pashupatinath temple, near Jayabageshwari temple, near Virupaksha temple in Aryaghat of Pashupati, in Suryaghat, in Mrigasthali of Pashupati, in Tebahal near Sankata, in Hadigaon, in Budhanilkantha, in Ombahal, in Thapathali, in Lainchaur British Embassy Complex, in Yangahiti and in the collection of National Museum, Chhauni, Kathmandu, in Kumbheshwar in Gairidhara, in Saugal Tole, in Alukhohiti and Gue tole of Lalitpur, in Nala, in Banepa, in Dhulikhel, in Kuleshwar temple of Dumja and in a pond of Birgunj etc.

Festivals Related to Surya Sun-god

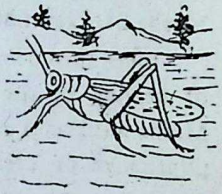
Mesha Sankranti

The Sun enters the constellation named Mesha or Aries, the first sign of the Zodiac, and as such it is called Mesha Sankranti. The main significance of this festival is that it marks the New Year's day of the Kingdom of Nepal by the name of Vikram Sambat.

Once in the reign Amsuvarma, the Bikramjit of India had come to Nepal and introduced Vikram Sambat. It takes place in the month of April. The importance of this day is further enhanced by the festival of Bisket at Bhaktapur. At Bhaktapur one day before this Sankranti, the ceremony of Biswadhojotthanam or the installation of a pole takes place,

and on this day ceremony of Biswadhojotthanam or hauling down of the pole erected the day before takes place with great pomp.

In ancient time there was streamlet to the north of a place called Tokha. In the bank of the streamlet there lived in an inn a man who suffered greately from the disease of Leprosy, His wife used to go begging daily and maintain their livelyhood. One day the man heard in his dream someone talking to him that if he bathes in the streamlet situated near the inn, in which they were staying, on the day of Mesha Sankranti, he would be cured of his leprosy. But he could not remember the words he heard in his dream on account of the pain caused by leprosy. Days rolled on and the day of Mesha Sankranti also arrived. On that day his wife, thinking that she would get more alms, went out leaving him in that inn, While he was all alone in that inn, he saw some cowheards who had come there to graze cows and goats in the grassland near that streamlet. One of the cowheards found on his back a grasshoper who he threw away from his body. While doing so he found one of its legs broken and threw it in the streamlet. To his surprise, its broken leg was cured, and it flew away. He then broke the legs of some of the grassphoppers and threw them in the streamlet. He saw that all their legs were cured, and they all flew away.



At the sight of all these things, the leper remembered the talk he heard in his dream. Crawling from the inn, he reached the streamlet and bathed in the water then he was

cured of his leprosy. All his decomposed body was restored to its former position and he found his body fine. His wife also came to know of it on her return from begging alms and could not recognise her husband because he has acquired a fine healthy body. His wife did not believe when he told her that he was her husband and that he had became beautiful after he bathed in the water. All were amazed at the devine power of the water is curing diseases. The King and Queen accompanied by their courtiers came to that place when they heard of it. In order to veryfy the accuracy, they sent a lame man to bath in the water. The lame man was cured. Then they allowed all the lame, blind, deaf and diseased persons of that place to bath in the water and they all came round. Seeing all this she then believed that he was really her husband. In this way the day of Mesha Sankranti passed. Next day when all the diseased persons came to that place to bath in the streamlet, no one was cured because the day of Mesha Sankranti had already passed.

Since then people have come to know about the power of healing of the streamlet Baghdwar only on the day of Mesha Sankranti and it was named Swapan Tirtha or the pilgrimage of dream. It has become one of tne centres of pilgrimage only on the day of Mesha Sankranti. The source of water of the streamlets is Baghdwar Mouth of a tiger. The water will be warm in winter and cold in summer seasons. Near Baghdwar there is mark of foot print of Lord Vishnu called Vishnu Paduka.

Karkat Sankranti

On this day the sun enters the constallation called Karkat or Cancer which is the fourth sign of the Zodiac. It

falls on the first day of Shrawan or in the month of July. It marks the beginning of the Nepalese fiscal year. From this day the sun takes the southern course which we called Dakshinayani. It is traditionally regarded as the day of special festivals in Nepal.

It is said that those who do not bathe in the holy river on this day will remained diseased and poor for seven births. Consequently people since early morning baths in the river of sacred places offer puja and chant hymns in praise of gods and goddess. In the afternoon the people from the hills and far-off villages come to Kathmandu to visit the forest of Vankali and Swayambhu and arrange a feast of what they brings, according to their means. After they have enjoyed feasting, they sing many kinds of songs, poems, hymns with great pleasure and hope to make their life a success in the whole year. On this day people specially workship Satya Narayan, the aspect of Vishnu, and also observe Brata or fasting. In the evening of this day they worship the gaint named Kandarak and threw from their windows and doors a burning faggot for the purpose of casting off all diseases lying piled at home.

Chhathi Parba Festival

Chhathi Parba is celebrated on Kartik Sukla Sasthi and Chaitra Sukla Sasthi ecpecially in Tarai region of Nepal. During this festival Hindu peoples worship Surya sun-god and goddess Chhathi Mai. On Kartik and Chaitra Sukla Sasthi in evening they visits nearest (Ghat) bank of a river dancing and singing songs in prise of Surya sun-god and goddess Chhathi Mai and they offer water to the Sun at the

time of sunset and on next day morning they visits ghat, bank of a river dancing and singing to offer light (oil feeding cotton thread lamp) and worship god and goddess and read holy stories of Chhathi Katha.

Chhathi Mai is wife of Lord Kumar and daughter-in-law of Lord Shiva. Once queen Kausalya wife of King Dasaratha took Chhathi Brata fast to get child. After taking Chhathi Brata fast she gave birth to Lord Rama. Since that time Hindu people observed Chhathi Brata fast in the Tarai region of Nepal to fulfill their hearts desire.

The leper and the patient who are suffering from white patches in the skin worshipped Chhathi Mai to get release from the disease. They offer fruit and sweet to Sun God and then enjoy themself hoping to get relief. They will said Oh, Sun God ! Illumine my mind and body with a rays of your energy.

During this festival they prepared Khir (a mixed dishes of milk, rice, sugar, coconut pieces etc.) and Thakuwa or Khajuriya bread of rice flour mixed with sugar and gum to serve to the members of the family and their relative and friends as boon prasad of Chhathi Mai after completing Chhathi Parba fast and worship.

Makar, or Maghe Sankranti

This festival takes place on the first day of the month of Magha (January). On this day the sun reaches Makara

(Capricorn, the tenth sign of the Zodiac. From this day, the sun goes to the Uttarayan (North Course). It marks turning point between winter and summer. The Hindu people of Kathmandu valley bathe in the tributaries of rivers such as Bagmati, Sankhamul, Tekudovan, Panauti and Dulal Ghat, and they also worship and chant the hymns or bhajan.

The Makar Sankranti is an important festival of Nepal in which bathing at a dobhan (confluence of river).

Once King demons Bali performed a great penance to which Lord Vishnu pleased and granted in gift all the land and sea of heaven, earth and hell. But after getting the gift he gave affliction and terror to the gods and human beings so Lord Vishnu took shape of Baman to save the world from the demon Bali. Lord Vishnu in the shape of Baman beg land equal to his three steps. Bali granted all the land that he should stride over three steps. After that the Baman took very big shape of Lord Vishnu (Virat Roop) first of all he stride over heaven and covered the whole heaven, second earth and covered the whole earth by his second step and third step covered the whole area of hell. Lord Vishnu got the heaven, earth and hell as charity from the demon King Bali and gave to the gods when he took Virat Roop of Devaghat.

Makara means crocodile, the crocodile has an exceptionally long life and is one of the most powerful creature of the world. Hindu people bathe, in Narayani and Gandaki rivers and bring goats as offering to sacrificed to the crocodile. Which are considered to be secred.

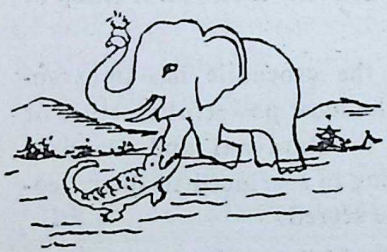
The crocodile has the power of hibernating. Most of the crocodile exists in lake or tank, which dries up in the hot

season, the crocodile remains buried in the mud which hardens above them. The female crocodile scrapes a hole in the sand and lays from fifty to one hundred eggs which she carefully buries.

The crocodile has long breakshaped Jews, with a hum upon the extremity of the nose. It grows to a great length of more than twenty feets. Their teeth are especially arranged for seizing as they interlink. The forefeet are armed with five long horn claws measuring up to four inches, used to hold their prey. The four claws of the hind feet are shorter.

The crocodile swallows fishes and fawns, but large animals and mans are dragged beneath and drowned in the water then dragged to some favourite hiding places devoured at leisure.

Once an elephant Gajaraj who was very thrusty went to the river of Devaghat to quench his thrust. There is a big crocodile in the water, at the sight of the elephant sleeping in the water, the crocodile held his leg fast inside the water. The elephant struggled hard to free his leg from the mouth of the crocodile but he could not overpower the crocodile and was being led to the water by the mighty strength of the crocodile. Not being able to resist him, the Gajaraj elephant teers in his eyes at the impending death, and with a lotus in his trunk prayed to Lord Vishnu to save him from the peril he was to Lord Vishnu heared his prayer mounted on the back of Garuda, hurried to the scene threw his Sudarshan Chakra (wheel



weapon) at the crocodile and then save the Gajaraj elephant by slaying crocodile in the river of Devaghat and called the place Gajenrda Mokshya Tirtha. The religious spot where Gajaraj elephant got liberation from the crocodile during Makar Sankranti.

Not only in Makar Sankranti Hindu peoples visits Devaghat in Maha Shivaratri, Rama Navami, Achhaya Tritiya, Harisayani, Haribodhini, and other twenty two Ekadasis of one year, Shrawan Purnima, Vamandwasi, Navaratri (Durga Puja) Shree Krishnastami, Sun and Moon eclipse, during Purushottam month and other festivals and occasions.

In Devghat Hindu peoples of Nepal and India visits to perform, charity, worship to gods and goddesses, Cows and Sadhus (hermits), Sarada or Obsequal rites in honour of deceased ancestor, Filial devotion, the ceremony on the eleventh, twelvth and thirteenth days after a death, in which furnitures, beds and other materials which is used by the deceased is given to priest in order that he may present them to the dead.

Every year in Makar Sankranti thousends of Hindus from Nepal and India visits Devaghat for bathing in the river. In Devaghat grand fairs and festivals held during Makar Sankranti.

Devaghat is situated in Tanahun district of Nepal, 735 feets above sea level. Devaghat is one of the famous pilgrims spot of Nepal and the holy place of Hindu pilgrimage of Nepal and India. It lies at the confluence of seven rivers, Krishna Gandaki, Sukla Gandaki, Ratnadhara Madi, Sitprabha, Daraudi Gandaki, Budhi Gandaki and Trishul Gandaki. Sources of these rivers are Annapurna Himalaya,

Dugdha Pokhari, Manang Taal (lake), Narad Kunda, Gosin. Kunda, Saraswoti Kunda and Surya Kunda.

Tribeni or confluence of three rivers are Sapta Gandaki, Deva Gandaki and Krishna Gandaki.

There are temples of Shiva, Rama, Laxman, Narayana, Radha Krishna, Laxmi Narayana, Sankracharya, Pashupati. Near these temples there are Gausala (cow-shed) Dharma Sala (Saranagati Ashram), Yagya Shala (place of fiire sacrifice), Religious Library, Bhajan Griha (room chanting hymn and religious songs).

Mani Mukundeshwar Temple is also situated in Devghat. The temple was built by King Mukunda Sen of Palpa in 1690 B. S. There is hermitage of Galeshwor Baba and Chakravarti historical temple.

It is said that once gods of the heaven visited here for bathing in the confluence of seven rivers. Lord Shiva also took penance in this place and Lord Shiva and Lord Vishnu live here time to time since that time the name of this place of confluence called Devaghat or bank of the river of the Gods.

It is also mentioned in Bedanga and various Purans (religious books) once sage Kashyap, Pulah, Vasistha, Atri, Vishwamitra, Gautama, Janmadagni, Vyas, Vardwaj, Parasar, Sanakadi, Naradadi, Devarishi, Brahmarishi and other ascetic, seers, saint, holyman, pious, lofty minded hermit, devotees and anchorites took religious bath in Devaghat.

Similarly in every twelve years fairs and festival held in Panauti of Kabhre Palanchowk, 23 kilometres south-east of Kathmandu from Makar Sankranti for a month. During this Barabarse Mela (fairs of twelve years) thousends of Hindu

devotees takes bath in Tribenighat of Panauti, Rodi river and Padmabati river (underground river) and pay homage to Gorakhnath of Kunjagiri hill.

It is said that Lord Indra King of the gods of heaven took penance in this place for twelve years to get release from the curse of sage Gautam. Once Lord Indra in the disguise of sage Gautam committed sexual intercourse with Ahalya wife of sage Gautam to fulfil his urge of passion. As soon as sage Gautam know about it he was in great anger and cursed to create thousends yoni female sex organ or vagine in the body of Lord Indra.

During Makar Sankranti Hindu people also takes bath early in the morning, in Pashupati Aryaghat, in Tribeni, in Varaha Chhetra, Ridi Mai river, Sankhamul and other rivers.

Fairs held in Butwal Tribeni and Tilmadhav Narayan temple in Bhaktapur. The Butwal Tribeni Mela (fair) takes place during Maghe or Makar Sankranti on the bank of river Tribeni pilgrimage and fairs are the order of the day.

It is said that those people who died during uttarayana (North course) will get selvation they will not get rebirth.

This festival is know in Newari language by the name of Ghyo Chaku Sanhu, but this designation seems to refer primarily to the elements which are eaten at this festival.

Every hindu mother on this day anoint the hair of her children with mustard oil. During this festival all of the family members gather in kitchen they offer Ghee (Purified butter) Chaku (refind molasses (A black brown pro 'uct of sugarcane) and rice grain into the fire which is

prepared in a earthern pot Makal and worship Agni (fire god). After that they put mustard oil in their hair.

During this festival devotees ripped apart flowers and showered the petals over the shrines of Lord Vishnu and Surya with "Til ko Laddu" (round sweet ball made of brown sesamum seeds with refined Molasses) Chaku (a black brown product of sugarcane). Those who have no child may observed fasting and go to paternal home during this festival.

Hindu people of Nepal eate special morning breakfast prepared with 1. Ghee (butter), 2. Chaku 3. Chiura (beaten rice), 4. Dry Fish (fried in oil), 5. Tarul (yam), 6. Til Ko Laddu (sweet ball of sesamum seed mixed with chaku) 7. Patan Ko Palunga Bhatmas ma saneko (spinach green vegetable of Lalitpur Patan mixed with powder of soyabin) 8. Fried curry of garlic plant (Lasun), 9. Pieces of ginger and 10. Fried meat.

For Lunch preparing a mixed lintils (mas) and rice dishes, when it will ready served "Mas Ko Khichadi" with Ghee, Chaku, Til Ko Laddu, fried or curry of Tarul (Yam), Bhatmas ma saneko palunga and Mutton curry to the family members. Some of the people prepare meat curry of wild boar, which is most tasteful and delicious meat curry.

During this festival in the after noon the Hindu people of Nepal enjoy sun bath after rubbing oil on the boby.

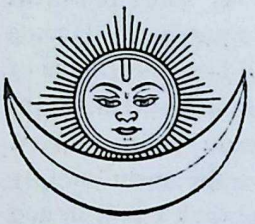
Special preparation of this festival is Ghee, Chaku and Masko Khichadi. Masko Khichadi (Maye Boo Ja in Newari language) is a kind of dish made of rice boiled in the soup of lintel pulse and ghee. It gives warmth, power and help to battle with coldest days of that year.

Maghe Sankranti is quite definitetly the most important regular collective festival of the Tharu community. It is this festival rather than Durga Puja or Dashain. During this festival small groups of Tharu started to prepare the pigs which they had just brought, their throats were cut, if the pig is too big they insert a long needle piercer making red colour in fire heat in the heart portion of the pig after tied by robe in the legs, after that they were depilated (the fristles were later sold), then the carcasses were scorched in the fire to burn off the hairs which remained. After having emptied and dismembered them everything is shared out very carefully into lots, a packet of entrails, some fat some red meat etc. for each of those who took a share in purchase. During this festival feast parties will be held all over the village of Tharu. The pigs are not slaughtered with any sacrificial intent as buffalo and goat killed in Kathmandu valley to feed blood to the god and goddess but they use the meat simply to be eaten. But in some village pujari took a pigeon and poured water on its head, when the pigeon had shaken itself, the pujari plucked its head, nipe and wings and put the feathers on the three seats of divinities.

Cows and buffaloes are not milked on the day of Maghe Sankranti. After bathing the senior member of Tharu family tika were given to juniors like Vijaya Dasami in Kathmandu. They wear new clean clothes to celebrate the festival of Maghe Sankranti by the Tharus of southern Nepal.

Chandrama– The Moon God

Chandrama or Moon God is self created from the mind of Parameshwor. Moon God is one of the visible real god of the universe. Daksha Prajapati is his father-in-law, Revatitara is his younger wife and he is also brother-in-law of Lord Shiva. Chandrama the Moon God has bright face with white dress and four hands holding white Lotus in his two hands his left hand embrassing his beautiful wife Kanti. He has altogether one hundred wives among them twenty eight beautiful Aswini girls and rest eighty two stars of the sky.



It is also said that Chandraloka is a part of the earth. Once Gods of heaven created smaller earth called Moonland from the part of earth (Pacific Ocean). So that they can go and live there if the demons of the world drive away gods from the world if they may be defeated in the war between gods and demons.

Hindu people worship Moon as a god. The diget of Moon-God in the head of Lord Shiva symbolizes divinity. Like Hindus Islam people also belief Moon God. Muslims new months starts from the first day of new Moon according to the Lunar Calender. On seeing the new Moon after the month of Ramazan every Muslims fills up with Joy and next

day of a new Moon is It-ul-Fitar. Muslim people do not eat anything and drink even a drop of water during It-ul-Fitar festival day before Moonrise, just like during Teej Hindu woman of Nepal concludes fast after Moonrise in the evening.

Sun and Moon is symbol of immortal and stability with truth fullness and honesty. In the National flag of Kingdom of Nepal there is emblem of white Sun and Moon in red background with blue boarder. Like in the National flag of Nepal there is emblem of Sun and Moon in the crown of H. M. King of Nepal, Royal crest, Royal standard (Flag) of the King of Nepal, the coat of Arms of H. M. G. Nepal, Visit Nepal-98 Logo and many other Logos and crests. One can see emblem of Moon in the flags of Muslim countries such as Algeria, Comoros, Malaysia, Maldives, Mauritania, Pakistan, Singapore, Tunesia and Turkey.

Pearl is the Moons favourite gem of red, yellow, white and greenish blue colour.

The Moon is not a hot gaseous body like the Sun. It is rather a cold solid globe, smaller than Sun and earth and much nearer to earth. Its average distance from us is about

239,000 miles. Its diameter (2,160 miles) is nearly 1/400th of that of the sun and nearly 1/7th of that of earth.

The surface of the moon is made of hills, craters and deep basins, So it does not give us any light of its own. The silverymoon light is really the sun's light reflected from the white surface of the moon. The hills on the surface are Illuminated as the sun's rays fall on them, while the craters remain dark. If we look at the moon carefully we can distinguish some of these features. We can of course see them clearer through telescope.

The Moon is round but looks from the earth some times Full Moon, some times Moonless, some times half and some times quarter some times it is full we call it Full Moon or Purnima. Sometimes there is no Moon in the sky we call it Aunsi or Moonless day according to the come between shade of earth over the moon from the sunlight.

The Moon roates on its axis in a period of time exactly equal to its sidereal revolution about the earth 27,321,666 days. The Moon's revolution about the earth is irregular because of its eliptical orbit. The Moon's rotation however is regular and this, together with the irregular, revolution produces what is called "Liberation of Longitude" which permits us to see first farther around the east side and then farther around the west side of the moon. The moon's variation north or south of the ecliptic permits us to see farther over first one pole and then the other of the moon and this is liberation in latitude. These two liberation effects permit us to see a total of about 60% of the moon's surface over a period of time. The hidden side of the moon was photographed in 1959 by Soviet Space Vehicle Lunik III. Since

then many excellent picture of nearly all of the moon's surface have been transmitted to earth by Lunar orbiters launched by the United States of America.

If we watch the moon for an hour or two any day in the evening we find that it is moving to the west. Just as the sun does this movement of the moon is due to the rotation of the earth on its own axis.

If we observe the moon the next day at the same hour, we will find that it is no longer in the same position, but has moved in midts of a different group of stars, a little to the east of those amidst which it was seen on the previous day when we find the moon pictured among a group of stars, we must remember that the moon is not really in the midst of them. As the moon slowly glides through the starry space, we can see a background of stars remote from the moon. This background changes from day to day and the moon appears to move among the stars from the west to east. This happens because the moon moves round the earth, always maintaining nearly the same distance from it. During its revolution round the earth, the moon always presents the same face to it. This is the reason why we find the same features on the moon whenever we look at it. But on the other hand the moon would present to our view all the portions of its surface if we were stationed at a place situated some where in the space beyond its orbit, while it was turning round the earth. This means that the moon is rotating in space.

The moon goes round the earth so its position with respect to the sun and the earth changes. If we daily observe the moon, some day we can find that it appears as a full disc and

is rising in the east while the sun is setting in the west, It is then called the "Full Moon" (Purnima) clearly on that day the sun and the moon are on the two opposit side of the earth, but they are not exactly in the same straight lines, for the sun lights exactly one half of the moon, otherwise the earth lying between the moon and the sun would hide the sun from the moon, and on looking at the moon we are seeing exactly the same lighted half.

A few days later the moon is no longer in a full disc. It is worn away at one side. The moon is not clearly now on the side the earth exactly opposit to the sun for, when the sun sets to our west the moon is not to our due east; it is now below the horizon.

Nearly eight days after the full moon phase, the moon is exactly on the antipodal side of the earth by the time the sun sets, it is at right angles to the line joining the earth and the sun. We know this form the fact that on that day the moon comes exactly overhead nearly 12 hours after sunset, it must be exactly below our feet when the sun sets. The moon is now a half disc.

The wearing away of the moon continues, till four or five days later a crescent moon appears in the sky very late in the night.

After fifteen days of full Moon the Moon and the Sun set together in the west. Evidently they are now exactly on the same side of the earth, but not exactly in the same straight line. We can see the sun setting, but as the sun illuminates the particular half of the Moon, which is now away from us, we would be facing the dark half of the Moon (New Moon) and we cannot see the Moon in the sky that night called Aunsi.

Two or three days later a crecent Moon is seen in the west, seven or eight days we can see haif Moon midway in the sky and fifteen days later the Moon is again full and it rises in the east at sunset.

According to the sience the Moon completes a circuit around the earth in a period whose mean or average duration is 27 days, 7 hours and 43.2 minutes. This is the Moon's sideral period. Because of the motion of the Moon is common with the earth around the sun, the mean duration of Lunar month the period from one new Moon to the next new Moon is 27 days 12 hours 44.05 minutes. This is the Moon's synodical period. The period of time between two successive full moon is about 29 $^{1}/_{2}$ days. This is called a Lunar month. In Hindu astronomy this period of time is divided into thirty equal part each called a lunar day or tithi and twelve lunar month make a lunar year. First fifteen days from next day of full moon to Moonless day is called Krishna Paksha and from next day of Moonless day to full Moon day is called Sukla Paksha. First fifteen days of Lunar Calender called Krishna Paksha Parewa, Dutiya, Tritiya, Chauthi, Panchami, Sasthi, Saptami, Astami, Navami, Dasami, Ekadasi, Dwadasi, Triyodasi, Chaturdasi and Aunsi. Similarly second fifteen days of Lunar Calender called Sukla Paksha Parewa, Dutiya, Tritiya, Chauthi, Panchami, Sasthi, Saptami, Astami, Navami, Dasami, Ekadasi, Dwadasi, Triyodasi, Chaturdasi and Purnima.

Hindu people of Nepal celebrates various festivals and occasions according to the lunar calender. Most of the festivals falls on Aunsi and Purnima (Moonless day and Full Moon day). Such as Matatirtha Aunsi on Baisahk Krishna

Aunsi, Gokarna Aunsi on Bhadra Krishna Aunsi, Laxmi Puja or Deepawali on Kartik Krishna Aunsi, Mouni Aunsi on Pousha Krishna Aunsi, Madhav Narayan Mela on Magha Krishna Auusi and Ghodajatra on Chaitra Krishna Aunsi, Similarly Buddha Jayanti on Baisakh Sukla Purnima, Guru Purnima on Ashad Sukla Purnima, Raksha Bandhan or Gunpuni on Shrawan Sukla Purnima, Indra Jatra or Yadya Ya Puni on Bhadra Sukla Purnima, Kojagrat Purnima on Aswin Sukla Purnima, Sakimila Punhi on Kartik Sukla Purnima, Yomari Punhi on Marga Sukla Purnima, Swasthani Bratakatha Prarambha on Poush Sukla Purnima, Sipunhi on Magha Sukla Purnima, Holi or Fagu Punhi on Falgun Sukla Purnima, and Lhuti Punhi or festival of Balaju on Chaitra Sukla Purnima.

The tides in the ocean and lake are caused mainly by the Moon because of its proximity to the earth. The ratio of the tide raising power of the moon to that of sun is 11 to 5.

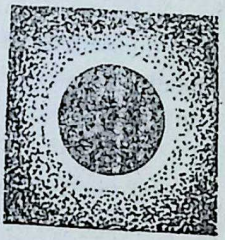
The harvest Moon, the full Moon nears the Autumnal Equinox, ushers in a period of several successive days when the Moon rises soon after sunset. The phenomenon gives farmer in temperate latitude extra hours of light in which to harvest their crops before frost and winter come. The harvest moon falls on september 24 Harvest moon in the south temperate latitude falls on March 31.

The next full Moon after harvest Moon is called the Hunter's Moon, accompanied by a similar phenomenon but less marked October 23, northern hemisphere and April 30 southern hemishphere.

Moon or Lunar Eclipse (Chandra Grahan)

Lunar eclipse caused by the shadow which the earth casts on the Moon when the earth is between the moon and sun.

The sun and moon and earth are playing hid and seek with one another. Therefore there may be no eclipse of the moon in a year. It also in many cases these lunar eclipse are only partial or can be seen from a certain place only. At that time of full moon the moon is not exactly in the same straight line with the earth and the sun. But occasionally it happens that on a day of full moon the moon, the earth and the sun are exactly in the same straight line, that is the moon is in the same place as it passes through the sun and the earth. The earth, in such case, obstructs the rays of the sun and prevent them from falling on the moon. So the moon falls withen the shadow of the earth and is not lighted; it is then said to be Chandra Grahan eclipse of the moon.



During Chandra Grahan eclipse of the moon religious people goes to nearest river and took bath in the water of the rivers. They also donate cash and old clothes to the bagger specially pode untouchable low cast people beg during this occasion saying "Ganki Phonee Hajur". During the period of eclipse people do not eat food and drink even a drop of water and did not go to latrine.

Festival of Chandrama (Moon God)

Chatha

This festival takes place in the month Bhadra Sukla Chaturdasi (August). During this festival Hindu people of Nepal worship Chandrama (Moon God) in the evening. They put stone image of Chandrama in a leaf of Lotus flower. Devotees offer Avir and Sindur (Red and vermillion powder) rice grain, flower special "Chatha Swan" (flower of chatha) incense stick (Dhup) and oil feed lamp (Batti) in the image of Chandrama. They also offer plant of sugarcane and ginger fried seeds like Wheat, Maize, Gram, Soyabean, Almond (groundnut), beads of peach. Fruits like Apple, Pear, Pomegranate, Cucumber, Orange, Carrot, Sweetmeat, Egg, Meat, bread of pulse, Fish, Flattened or beaten rice etc. They also hang unripe fruit in their string of a garment. During Ganesa Chauthi peoples who get lost anything promise to worship and sacrified black goat to Phapat Ganesa of Patan to identified thieft whose stole that thing.

It is said that once the Moon God Chandrama looked upon his youngest wife, Revatitara by name, with great hatred. As a consequence, her father Daksha Prajapati, out of infuriation, gave him a curse which deprived him of his lustre. The moon god went to the Lord Shiva, lamented much and related to him the entire account of the destination of his lustre. Lord Shiva took compassion on him and gave him a boon that he would have full lustre only on Purnima or on the full moon day.

Again once Moon-god despised Lord Ganesa with all sorts of harsh word and made fun of him in the assembly of

Gods. Then Lord Ganesa was infuriated with him and gave a curse that he who would look at the face of the moon-god would be a thief. By the result of that curse, anyone who looked at his face become a thief, even gods also did not look at the moon-god for fear of being thief. Then the moon-god was greately ashamed of his conduct and did not go out. Atlast Lord Shiva and other gods went to Ganesa, offered many kinds of things like Laddu (sweet ball), Dubo (blades of immortal grass), radisher etc. to please Lord Ganesa and requested him to forgive the moon-god. Ganesa forgive him for all other days except for one day of Bhadra Sukla Chaturdasi or Chatha, the day of this festival. So no one looks at the moon-god on this day for fear that even an innocent person might feel guilty of being a thief. In order to get free from such faults, this festival originated, and the people worship Ganesa with great devotion because he is the god of success and no obstructions can ever beset a devotee of Ganesa.

Malamas, Festivalless Month

A leap year is called Malamas, Manamas, Adhikmas or Purushottammas by the Hindus that is a year consisting of a whole additional month, which is trust in among the other moths, usually by repeating a particular month (generally

Asad or Shrawan, June or July) and thus making up the annual deficiency of ten or eleven (?) days which is the amount of yearly difference between the lunar and solar calenders, that are thus equilized and made to keep pace with each other. Such a Malamas periodically as it is, is nevertheless considered in auspicious among the Hindus, who do nothing important in that month (religious and traditional). The Malamas occur in every three years

Rama– The Incarnation of Lord Vishnu

Lord Rama is incarnation of Lord Vishnu. He was born in Ayodhyaya and he is elder son of King Dasharatha and Queen Kausalya.

Birth of Lord Rama

King Dasharatha was a King of Kingdom of Ayodhyaya. He possessed immense wealth and large territories. But he had no issue, when he became old he longed for a son. He did not eat or drink because of his extreme grief. On hearing about King Dasharatha's distress his teacher Sage Basistha advised him, tried to console him, and said that a man should not despair of progeny untill he had married seven wives, then he would arrange a marriage him with Kaikayee second wife, King Dasharatha agreed to marry with second wife Kaikayee. The marriage was celebrated in right royal manner.

King Dasharatha, Qneen Kausalya and Kaikayee who althought they had been married for many years had no children to brighten their old age to inherit their Kingdom. King Dasharatha again married with Sumitra his third wife.

King Dasharatha took it as a insult and he would prefer to go on a pilgrimage to various holy places with his three

wives and pray for a son. One day Lord Vishnu himself appeared in dream and told King Dasharatha to perform Putristi Yagya sacred fire sacrifice to have childrens. King Dasharatha performed Putristi Yagya with the help of his teacher Sage Basistha. Lord Vishnu was pleased with him and caused the rays of the fire of the Yagya penetrate womb of Queen Kausalya, Kaikayee and Sumitra, by the heat of which Kausalya become pregnant. King Dasharatha distributed prasad (eatable gift boon of the Yagya) to his three wives Kausalya, Kaikayee and Sumitra. In due course a son of extraordinary beauty and strength was born by the womb of Kausalya who was named Rama Chandra by the astrologers, Celebrated Ayodhyaya with great pomp birth day of Lord Rama.

Rama was a most precocious child and was a born hero, he was grow like the moon grow in the bright fortnight.

Simultaneously with the birth of Rama, another son also born to Kaikayee who was named Bharat. Luxman and Satrughan was also born from the womb of Sumitra. King Dasharatha become father of four sons at intervals of few years from his three wives after performing the Putristi Yagya sacred fire sacrifice.

When Rama grew up he performed many extraordinary feats of strength. Once Sage Viswamitra visited the palace of King Dasharatha. He was the supreme knower, he know that Rama was incarnation of Lord Vishnu and he was born to destroy Rawana and other demons. He requested King Dasharatha

to send Rama and Luxman in the forest in his cottage or hermitage for a few years to enable them to give good training. At last King Dasharatha accepted request of Sage Viswamitra and he took of the sons of Dasharatha with him. In between the palace and hermitage they learned many thing from the Sage Viswamitra. Rama killed Demon Marichi and her mother demoness Tadaka (Rakshasni) as requested by Sage Viswamitra.

Marriage with Sita

In Janakpur there was a King named Janaka. He was most religious and learned King. He was happy with everything he had. He had a beautiful daughter as beautiful as full moon of marriageable age. King Janaka was very ambitious and determined to espouse her to the most powerful personage in the world with this purpose he wanted to select a brilliant groom for his daughter Sita. He decided to give her daughter to the prince who can break Shiva Dhanus (Bow of Lord Shiva). Almost all marriageable prince of different states are invited for the competition.

In the coutryard of the palace every thing had been made ready for the funetion seats had been prepared for the princes of different states, behind a barrier for the King and his nobles. The courtyard was crowded with the peoples who had come to see the function. King Janaka organised a grant function to select groom for his daughter.

Marriageable princes of different stapes arrived in Janakpur. At that time Sage Viswamitra also visited there as a spectator audience together with Rama and Luxmana. Almost all princes of different states could not break Shiva Dhanus

(Bow of Lord Shiva). Then Sage Viswamitra requested Rama to go and break the bow as he know that Rama was incarnation of Lord Vishnu. He can do anything with his divine power. Rama took the bow and break the bow into two pieces easily. Then Sita daughter of King Janaka choiced Rama as her husband from the assembled group of princes. Sita garlanded in the neck of Rama and performed Swayambara function, (Swayambara means choice of groom by bride herself).

King Janaka gave hand of his daughter Sita to the hand of Rama and then the marriage ceremony is completed in right royal manner. In the mean time Parsurama came there and ordered Rama to hold bow of Parasurama which is much strong than Shiva Bow. Then Rama easily holded the bow of Parasurama. Rama killed pride of Parasurama and blend his head with shame and he return back from the function site.

Rama and Luxmana completed trainning and returned back to the palace with Sita and Sage Viswamitra. King Dasharatha, Queen Kausalya, Kaikayee and Sumitra and other members of the family welcomed them. After some time King Dasharatha arranged marriage of his son Bharata with Madhabi, Luxmana with Urmila and Satrughana with Shrutakirti and they live happy in the palace.

Abode in Forest Life

At that time of King Dasharatha decided to handover his kingship to his elder son Ramachandra unfortunately King Dasharatha suddenly tendered his resignation of the kingship, and recommending Bharata as his successor instead of Rama and ordered Rama to go to forest for 14 years as abode in forest. The act took everyone by surprise in Ayodhyaya. King Dasharatha himself offered on other explanation than that he could no longer bear the severe strain that the heavy duties of his work imposed upon his energies, and that it has already told upon his health. While no one douptted that the alleged reason was a mere fiction, they discover the true motive of junior Queen Kaikayee step mother of Rama, to make Bharata King of Ayodhyaya and to send Rama in forest for 14 years abode in forest life. To the people of Ayodhyaya the news came as a great shock. It is said that Queen Kaikayee, Manthara advised her to request King Dasharatha to send fourteen years abode in forest life to Rama and make King Ayodhyaya to Bharata. Accordingly Queen Kaikayee step mother of Rama wishes to exile Rama in the forest to make Bharata her son King of Ayodhyaya Since women are more sensitive emotional she expressed her feeling to her husband Dasharatha immediately.

He requested King Dasharatha as suggested by her maid servant Manthara. Atlast Dasharatha accepted her request. Rama also accepted to go to the forest for abode of fourteen years in forest life. The hour of coronation turned into the harrassed beginning of exile.

King Dasharatha and his elder son Rama know that it was happened due to the course of the parents of Shrawan Kumar.

Once King Dasharatha shot dead at a well, mistakin him for a deer in the forest. At that time parents of Shravana Kumar were enjoying by embressing each other. Parents of Shravana Kumar curse King Dasharatha that he will die with the curse of separation of his elder son and in the absence of affection of his sons.

Rama left the palace for fourteen years of abode life in forest to obey the order of his charatable father Dasharatha and to pleased his step mother Kaikayee and uphold the religions and duty of a faithful son. Due to the unavoidable circumstance of curse Rama was exiled to live in the forest for fourteen years. Rama was accompanied by his wife Sita and brother Luxmana. Rama was learned and dutiful son of King Dasharatha. At that time Bharata was in his maternal uncle's home and he know nothing about it. Before leaving palace Rama request to get permission from his father Dasharatha and mother Kausalya and step mothers Kaikayee and Sumitra. He equally respect his step mother Kaikayee as his own mother Kausalya as he know that his step mother was faultless as the misfortune was occer due to the curse his father. King Dasharatha and Rama understood it was happened due to the curse, conscio-

usness of misfortunes arising from a man's own misconduct aggravates their bitterness which is beyond understanding.

But at that time peoples of Ayodhyaya said that there are eight natural defects of a step mothers mendacity, rashness, attachment, foolishness, greed, impurity, cruelty and vanity. So the King Dasharatha sohuld not totally accept without verification junior wife Kaikayee's statements about the offences of his son (son of senior wife). Rama, because such women are the roots of evils.

The people of Ayodhyaya also said what is the good of crying at a place where through neglecting the advice of the people through the advice of his beloved younger wife and conducting onself through her pride evil. For Rama life in a forest is better than that house where there is no peace. Begging and death are better than being a householder with a bad step mother like Kaikayee. The King like Dasharatha always suffers through bad advisor as the patient throug bad physicians.

Rama, Sita and Luxmana arrived in a forest keeping a sharp look out of some desirable spot in which they might settle down. After a while they came to the edge of the forest and having travelled for some little distance into the thickest part of the wood they arrived at Chitrakuti. Local peoples of Chitrakuti welcomed them and said you are heartily welcome you have purified and blessed us and our land by your holy appreance.

After a long and difficult journey they reached there and they live happily with peace in Chitrakuti in forest life.

Death of Dasharatha

King Dasharatha died after few years of exile of his two sons and daughter-in-law. He died due to old age and the curse of separation of his sons and daughter-in-law. He died from the failure of the means of living.

On returning home back from the house of his maternal uncle. Bharata found his father dead and absent of brothers and the sister-in-law was much grieved. He performed the funeral rites of his father and ruled over the country on behalf of Rama his elder brother.

Bharata went in grief to Rama in the forest and informed the sad news of demise of their father Dasharatha. After heard this news he began to weep remember his father. Rama was very much distressed. Rama shaved his head (an inauspicious omen performed only on the death of one's own near and dear kinsman). Rama was a good son of a charatable father. Bharata request Rama to return back to Ayodhyaya but he refused to break his fathers order. Bharata was a most respectful brother of Rama. Then Bharata returned back to palace with the Paduka (Kharow) (wooden sandals) of Rama. He put the Kharow in the throne of Rama as his symbol and ruled over Ayodhyaya in the absence of Rama only as his representative. Bharata abandoned royal dignity for the sake of morality.

Bharata makes a symbolic offering of his kingdom to Lord Rama. He added a few cubits to his moral stature. He received the realm back from Rama and his touching devotion to his Paduka, wooden sandals, lighted up the tracts of history.

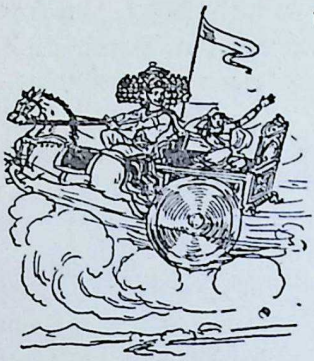
Sita Kidnapped by Ravana

Rama changed his location he went to Panchabati from Chitrakuti where he meet Sage Agastya. He blessed Rama that he will always gain in the war. He presented Vishnu Dhanus (bow of Lord Vishnu) and Amod Ban (arrow made by Viswakarma). He was presented everlasting quiver of arrow (the arrow will be replaced on by one after use) and a powerful sword of God Indra.

One day Suparnakhan visited cottage of Rama in Panchabati She was sister of Ravana. She fall in love with Rama and she request him to marry with her. She also try to kill Sita wife of Rama then Luxmana roared like a lion. He rushed into the demoness and cut her nose and she return back to Lanka.

Ravana decided to get vengeance with Rama. Ravana send Demon Marechi on the shape of a beautiful golden deer. Sita saw the golden deer near her cottage then she requested her husband Rama to bring her the golden deer. Rama run down to capture the beautiful golden deer to fulfil wishes of he beloved Sita but the deer disappeared and dead. Sita surprised at the prolonged absence of Rama in the forest. Sita ordered Luxmana to search her husband in the forest. Luxmana hesitate to go, because there was only Sita in the cottage of forest. But however he draw a line by his arrow around the cottage and requested Sita not to go outside of the Luxmana line. After Luxmana leaved the cottage Ravana in the forms of hermit came there to beg alms with Sita. Ravana was in outside the Luxmana line. Sita forget the Luxmana line and come out of the Luxmana line to give

alms to the hermit in his begging bowl. Then Ravana captured Sita and kidnapped her. Rama and Luxmana return back, they are surprise no where was to be found Sita in the cottage complex. They rushed lither and thither.



Lord Rama said she must have either lost her way while she was searching us or some harm has befallan her. We must try and reach her as quickly as possible for she might be in great danger. Towards evening Rama grew anxious concerning her wife Sita's sudden absence; Rama and Luxmana searched Sita here and there in the forest where they saw a wounded Jatayu (bird). The wings of Jatayu was cut by the sword of Ravana, when he is going to save Sita from the cruel hand of Ravana. He said Rama that demon with ten heads went in the southern side of the forest with Sita riding in Puspak Biman. Rama and Luxmana went here and there in the forest of the southern side at last they reached Rispamuka Parvat. Sugriva saw Rama and Luxmana in distance and he believed that they will be the soldiers of Bali, who send them to kill him. Bali was elder brother of Sugriva but he kidnapped wife of his younger brother to make her as his wife. Sugriva King of the monkey land, send Hanumana (monkey god) to identify the two person whether they are the soldiers of Bali or not. Then Hanumana identify Rama and Luxmana and he understand they are searching Sita.

Rama and Sugriva both of them has same problem. Wife of Rama and Sugriva was kidnapped by Ravana and Bali.

Rama killed Bali and made Sugriva King of Kiskindha (monkey land) and son of Bali as crown Prince.

Hanumana helped Rama to search with the help of monkeys of Sugriva. One day elder brother of Jatayu told them that Sita was kidnapped by demon King of Lanka Ravana now she is in Lanka. Immediately Hanumana son of wind god Pabana jumped into the sky to search Sita in Lanka.

Hanumana becomes Rama's devotee who is always of help to him, never speaks anything against him, and tell the true and good. Hanumana searched in door to door in Lanka at last he found Sita in Ashok Batika a beautiful golden of Lanka. Hanumana presented golden ring of Rama to Sita, Sita immediately identify the golden ring of her husband Rama and Hanumana as a messenger of her husband Rama. Then Hanumana said "Lord Rama had sent to me to find out where you are and how you are getting on".

After that Hanumana dared to kill the demons of Lanka, destroy houses, garden and every thing of Lanka. Hanumana think a friend in need is a friend indeed. Nothing venture, nothing gain. Ravana saw terrible action of Hanumana. They found all the houses of the city of Lanka completely destoyed by Hanumana. Ravana ordered his son Indrajeet to capture Hanumana. At last Indrajeet captured Hanumana his hand and feet tied with a robe by Indrajeet son of Ravana and was brought before the demon King Ravana said the only punishment suitable for Hanumana is death. So saying Ravana drew his sword to kill Hanumana. But his minister and other courtiers stopped him and said that it was a great sin to kill one's messenger however wicked he might be. They were

thus persuaded to spare Hanumana. After that Ravana asked his ministers and courtiers. What sort of Punishment they would consider adequite for him. I will punished him exactly as you would suggest. They suggested to burn with flame his tail for which he was proud of it. Then Ravana ordered to burn his tail and let him go back to show his condition to Rama.

Through he was in trouble yet he did not loose heart and terrible fire broke out in the city from his burning tail. Hanumana return back to Panchabati after burning many houses of Lanka by his burning tail. He also bring token of Sita Chudamani and her message to her beloved Rama. Hearing the message of Sita Rama was astonished with joy and thank Hanumana for his powerful hardwork.

In her message Sita mentioned that once Ravana ordered his demons to bring Sita to him in his palace. Sita was sitting in the shade of a big tree she was a most beautifui girl as fair as the full moon. Seeing charmed by her beauty want to touch her but anable to touch her due to the flash of Sita. On seeing the demons Sita was much frightened and prayed to Goddess Durga to save her honour. As soon as Ravana's demons approached they all lost their eye-sight by the flash of Sita. She again prayed that, if she was a truly virtious women, the demon might die as soon as they tauched her. Therefore Ravana decided to let her live in Ashok Batika alone with one maid-servant. Most of the servants of Ravan lost their eye-sight because they dared to look at Sita in Ashok Batika.

Once Ravana wanted to touch Sita to fulfil his sexual desire in Lanka after kidnapping her but unable to touch her

due to the divine power of Goddess Durga and her flash. On seeing the Ravana's intention Sita was much frightened and prayed again to Goddess Durga to save her honour. Then Goddess Durga created dream to the demon King Ravana he always think about Sita while he was asleeping due to divine power image of artificial Sita appeared in his dream and fulfilled his sexual desire many times with artificial Sita (a beautiful girl) in his dream with more discharge of seminal fluid, due to more seminal ejaculation made him lack of sexual power and saved real Sita's honour.

War with Ravana

Rama has no alternative, he decided to face war with Ravana. But however Rama send his messenger Anged in Lanka to relay last message of Rama to Ravana. The messenger Anged said to Ravana that Rama is going to attack Lanka to get back his wife Sita. Therefore if you are wise handover Sita peacefully otherwise thousends of demons of Lanka will be killed and there will be heavy loss in both side in the war. Rama has super divine power he was going to fight with you against your injustice mis-conduct. You cannot face with him I am sure he will succed and he will punished you. Therefore save your misfortune yourself give off mis-conduct and return back her wife to Rama. Ravana refused to return back Sita and did not listen to anybody.

Rama attacked Lanka with the help of Hanumana and Sugriva and thousends of monkeys. They constructed bridge of stone. Hanumana and other monkeys with their divine power killed many demons of Lanka. Indrajeet son of Ravan also killed many monkeys. Then Rama send Luxman to fight with Indrajeet. Luxmana wounded became fent by the hit of

arrow of Indrajeet. Hanumana bring Sanjivini Buti (herb medicine) to care Luxmana. Hanumana khow nothing about the Sanjivini Buti (herb medicine) so he used to bring the mountain where the herbs are blooming in the mountain. After taking Sanjivini Buti Luxmana cured.

Seeing thousends of demons were killing in the war Ravana become panic or used to be nervous then he send Kumbhakarna his brother. In the begining Kumbhakarna killed many troops of Rama. At last Rama himself appeared in the war field and Kumbhakarna dead by free will.

Lord Rama had not struck Kumbhakarna. For Rama was the grave image of Kumbhakarna. It was hard to believe Kumbhakarna's forgiveness and fullness of human charity. He was a Mahayogi and was confident of his dying by free will. Neverthless he affirmed Rama was Para Brahma incarnate and perferred to shuffles his mortal coil in his immediate presence. Luxmana with great anger decided to vengeance with Indrajeet. Luxmana again attacked Indrajeet and killed him. The best part of army his son and brother were killed then. After that Ravana realised Rama is strong enough to deal with him was a very powerful man with divine power. Then he think he will rather die than to surrender. He was proud with the pot of nectar or elixer (Amrit) which was stored in his abdomen near his navel Ravana himself appeared in the war field to fight directly with Rama. Rama took his arrow and cut off head of Ravana. But as soon as the head of Ravana was severed from the body another head sprang up in its place. He was surprised he know nothing about the pot of nectar Amrit in his stomach near his navel and thinking about the secret of this power. He was exhusted

and prayed Goddess Durga for help. Rama then heard a voice from Bibhishan brother of Ravana that he should shot in the navel of Ravana where there is a pot of nectar Amrit on the stomach of Ravana. Rama did as disclosed of the secret of his elder brother Ravana by his younger brother Bibhisana. First of all Rama destroy the nectar jar of the stomach and shot arrow in his head and cut down all the twelve heads of Ravana and Rama killed Ravana only by the mis belief of his own brother Bibhisan. Who could have foreseen that the enemy could have come from within own family.

Ravana was a most religious and good person in his previous life. But due to the curse he was born from the womb of a demoness.

At that time of death Ravana told Rama that I have done mis-conduct according to the advice of my sister Suparnakhan she suggested me to kidnap your wife Sita to get vengeance of Luxmana who cut off nose and ear of my sister saying this Ravana said 'Oh ! Rama' then he bend his head and passed away from the world. Ravana had only been executed for his 'sins'.

Ravana was resplendent in his own right. His fore head was Sage Pulastya and his ten heads symbolized mastery of ten sciences. It said that deeds of wrong would not pass unpunished. Rama made Bibhisan King of Lanka. Then Bibhisan bring there Puspak Biman to send off Rama, Sita and Luxmana with Hanumana in Ayodhyaya after completing twelve years of abode in forest life.

Before riding Puspak Biman Sita want to show her purification by throwing herself in the flame of the fire (Agni Pariksha). Then she was passed in the examination in fire as a pure virtuous woman. The fire cannot tauch her and she saved her life. Then Rama accepted her again as his wife and return back to Ayodhyaya riding Puspak Biman of Ravana with Sita, Luxman, Hanumana and Bibhisan.

After fourteen years of exile in the forest and victory over Ravana, Rama, Sita and Luxmana with Hanumana and Bibhisana returned back to Ayodhyaya. Peoples of Ayodhyaya welcomed them with great joy. Rama and Sita decleared King and Queen of Ayodhyaya. The coronation of King Rama is celebrated in Ayodhyaya with rejoicing over good fortune. At the coronation all the Kings of different states and nobles of his Kingdom attended his palace to pay homage to him. Large gifts were distributed to Brahmans and the poor peoples of Ayodhyaya. And peoples of Ayodhyaya rejoiced with cheerful coronation ceremony of their beloved King and Queen.

Wherever there is a good, there will be bad and it is the bad that makes us realize the value of good. If there are only Rama, there are no Ravana, then what could be called Rama is good for then there would not be any Ravana to compare with the Rama.

Since that time to remembers that events Hindu peoples celebrated Vijaya Dashami. The dog of victory over Ravana. During war with Ravana Rama worshipped Goddess Durga

for nine days. Since Aswin Sukla Parewa to Navami and killed Ravana in Navami. On the tenth day Rama celebrated Vijaya Dashami (victory tenth day). Since that time peoples celebrated Bada Dasain or Vijaya Dashami as a National and biggest festival of Nepal.

One day King Rama send his spy secretly in the market to know the truth about Sita her wife. The spy of Rama heared a washerman talking with the local people that Sita cannot be a pure woman (Patibrata) because she spent so many days with Ravana in Lanka. Therefore for the sake of morality Rama should exile Sita from the palace to the forest. After detect this desire and wishes of his people for the sake of his morality Rama request her beloved wife Sita to leave the palace and return back to the forest and live with Sage Valmiki.

Sita accepted order of Rama and leaved palace and return back to the forest where she lived fourteen years with her husband Rama. At that time of her exile from palace she was prignent. She took asylum with Sage Valmiki and lived with him. She was blessed with twins named Lava and Kusa in the cottage of Sage Valmiki. In the due course twins sons were born. The twins were born heroes and performed extra-ordinary feats of strength even in their childhood. Sage Valmiki brought them up with great care and gave them good education and training. The boys who were then ten years old, felt a great curiosity to see new places and went to a neighbouring ridge in search of a new place. Same day Rama set out a horse according to a religious rite of Ashomegha Yagya (Horse Secrifice). They come across a horse and caught them and brought him to their cottage and tied

him there to show their mother. On seeing the horse Sita was frightened and told her sons to untie it because horse may be the horse sacrificed of her husband Rama. Otherwise they have to face challenge to fight with the army of Lord Rama. But Lava and Kusa the twin small childrens came forward to fight with the army of King Rama. Lava and Kusa defeated the army of Rama. After that Rama recognised and identified Lava and Kusa as his twin sons. Rama brought them to Ayodhyaya with his wife Sita and decleared Lava and Kusa as prince of Ayodhyaya. But Rama hesitate to accept Sita due to the anxiety about the wishes of his people. He is not to be irritate peoples of his country. Then Rama arranged separate room for Sita. Then Sita feel very unhappy and insult and she requested her mother Dharati Mata earth to took asylum in her womb. The earth accepted her request and mad crack in the land where Sita disappeared for ever.

After that Rama arranged two states divided Ayodhyaya in two parts for his two son Lava and Kusa they lived very happy life.

At last Lord Rama died in the bank of a river abandoned human form of Lord Vishnu after completing his task of killing Demon King Ravana and other Demons.

True Message of Ramayana

From Sage Basistha one can learn "A man should not despair of progency of childless untill he had married seven wives". From Kaikaee "Ask a woman's desire and whatever she said. Do the very reverse and you are sure to be wise".

From Rama "A life of sacrifice is the pinnacle of art and is full of true joy" and character plays a very important role in man's life and nobility and charity brings popularity". From Sita "An injury is much sooner forgotten than an insult" and wounds heal but not ill words so do not talk ill of others without proof to velified other". From Hanumana "Through he was in trouble yet he did not lose heart Gain cannot be made without other persons losses" While he was in Lanka. From Ravan "As you sow, so shall you reap" and Never fall a victim to one's own bad habit" and Do not take vengeance over pitty things" and avoid temptation".

Rama Rajya

There has never been a virtuous King like Rama in this world. At that time of the reign of Rama there was no poverty, unemployment and shortage of food. Antipathy of friends, predominance of enemies, poverty of the learned men, the possession of many childrens to poor people, permanent residence in place devoid of rich and qualified persons and begging all are for misery. So they have no place in Rama Rajya.

A fine example of religion was made by Lord Rama was the highest good of the people He was willing to sacrifice, happyness, friendship, compassion and even his beloved consort Sita for mass welfare during Rama Rajya. He would not fell a twings of regret. These are the ten features of Rama Rajya, Patience, forgiveness, self control, honesty, purity, yoking, the senses, intelligence, knowledge, truth foree and serenity.

The founder of Rama Rajya Lord Rama said. Where the King is virtuous people are also virtuous, where the King is sinner subjects are also vicious. The King should serve as far as possible people who are out of employment, who are hunger, who are diseased and who are aggrieved, should look upon even the enemy should be doing good to him. The punishment of the wicked means the prevention of wicked action by them. He also said the King who does not perform his civic duties well has undoubtedly to rot in the hell.

The King should grant lands in the village and town to the landless people. If the wealthy men of good manner are ruined in a business, the King should protect them and such like men. The King should protect wealth of the people as his own treasure.

The activities of all creatures are known as to have happiness for their end. There can be no happiness without morality. So one should be devoted to morality. One should give up by mind, body and speech the following ten sins: Envy, stealing, illegitimate passion, depravity, harshness, untruthfulness, divulgence of secrets, evil design, atheism and perverseness during Rama Rajya. The two primary functions of the King are protection of faultless and constant punishment of the offenders. He is the ruler, protector, and benefactor of the people and he is the lord of the country and people because of his good deeds in the previous births. As the Sun is the despeller of darkness so the King is the founder of religions and destroyer of irreligion. As the Yama is the god who punishes after death so also monarch is the punisher of offences in this world.

Just as in the case of the sick persons who take unprescribed food the disease come immediately and do not delay manifesting themselves, so also in the case of benefits which is accrue out of good deeds and injuries come out of evil deeds. So one should not what is good and what is evil and leaving the practice the good.

In Rama Rajya the King and the people should never consider I am superior to all, I am more learned than others. Such and such is certainly the religious injunction. The King should be cheerful, well-behaved kind and gentle. He should be religious minded and always be on the watch for the repair of old temples, resthouses, wells, water spouts and images of gods and goddesses. He should perform his duty by carefully studying that customs that are followed in his country. Otherwise the people get agitated. Those whose customs have been received by traditions and were practised by their ancestors are not to be condemned for following customs, not others.

In Ram Rajya the King should repress those by severe punishments who are covetous of others wives, adultary, pregnancy without husband, addicted to gambling, drinking wine, murderer of women, intermixture of caste, harshness of words, speaking slang, the man who used and sells the property of another of which he is not the owner. The King should Summon by warrent the man against whom people complain as having committed or threatened some wrong. Lord Rama said oneself must be one's own witness, one self is one's own protector. So one should not degrade and insult oneself by false evidence. The sinner think "Nobody is noticing him" but the gods see him doing sin. In Ram Rajya

when the human evidences documentary, possessory and oral have failed he should use the divine one. This is the ordeal. Two images are placed before the accused, one personating virtue and the other vice. The man is blind folded and required to touch or take away the images in the plight. If he touches the virtue he is innocent, otherwise guilty.

Lord Rama said in his reign sovereignty will be given only to the eldest son of the King and one should respect step mothre as one's own mother who are the wives of father and should maintain them all with a portion of property equal to his own. The father is the lord of cash and Jewels only but nither the father nor the grandfather has authority over all immovable property, they have no right to sell or gave away in charity before their death.

In Rama Rajya the wife should be pure in mind, speech and action, abide by the instructions of her husband and follow her like a pure shadow, and be a friend in all his good activities, and servant in all his commands. She should not talk aloud or harsh, not called frequently and not speak unpleasant things. There is no lord like the husband, there is no happiness like the husband. The husband is the real protector of women. The husband also remember that the women gets disgusted with the husband who is cruel, barbarous, severe always abroad, very poor and sickly and attached to other women. Hence man should carefully avoid these defects to pleased their wives. One should keep his wife by giving her as far as possible clothing, food, love and affectionate words, as well as living always very near her. It is said that faithfulness in wives is the proper ornament as splendour in jewels. The wife gives satisfiction who is always

devoted to her husband like Sita. One should marry with one wife, if he has two wives. A man should not live together in the same house but should allot them separate apartments to maintain peace in the house.

The state is naturally ruined by informers who whisper into the King's ears; So the King, even when informed by these should carefully study affairs he should not totally accept without verification one's statement about the offences of others.

Lord Rama said, Anger and hatred cannot build happiness; they destroy it. Bad feelings between people cause unhappiness; bad feelings between communities help to create the tension and fear which can so easily boil over into war. Wars are created in the minds of men.

The King always suffers through bad advisors just like the patient through bad physicians, old-well-trained and trustworthy advisors should be appointed by the King, no young man even he is learned.

When the amount drawn from the debtor in the form of interest has reached twice the principal then King shall make debtor pay only the principal to the creditor and nothing more than that. But if somebody does not return the money to the creditor when he is able to repay, the King should make him pay that back by applying the methods of punishment in Ram Rajya. The man who receives what has not been given and again wants some thing throug well paid-both of these are to be punished by the King. The merchants who sell bad good with more profit is punishable like a thief or cheater.

One should love those persons who are disabled. The miserable, the blind, the drawf and the dumb are never to be laughed at. They should provide proper health service to the disabled persons and to provide rehabilitation and fooding to the disabled with medical, economic, vocational, educational and social training in Rama Rajya.

Disease like leprosy was considered to be an incurable disease and patients led miserable lives so one should eradicate sueh disease and to arrange for rehabiliting the victims providing educational opportunities. The King should provide free medical services to the poor and the needy during the epidemics and to rehabilitate the orphans by providing them the best of education and jobs.

In Ram Rajya every people should take good and moderate food with good cloth, and his own apartment, walk at the proper time without fear of evils persons live in pleasure, always have sweet thoughts. They should not get intoxicated with spritious liquors and should not indulge in evil company. They should give up hunting, gambling and womanizing and be rational, these are the passions of man.

Lord Rama said, one should always master the world by love, association, praise, submission, service, artifice, arts, words, wisdom, affection, simplicity, valour, charity, learning, getting up or coming in front to receive superiors; words spoken with cheerful smile and benefits rendered.

The King like Ramchandra must have intelligence and are men of good deeds, habit and attributes, who are impartial to friends and foes alike, religious minded and truthful, who are not slothful who have conquered the passions of anger lust and cupidity, who are gentle in speech.

Once Lord Rama visited the chief prison in the country Ayodhya over which he ruled. As he walked through compound, he met five convicts, with chains on their legs. He asked them, one by one, how they came to be in prison. The first man said that he had done no wrong; but the witness against him had given false evidence. The second said that the judge had put him in prison because he owed him a grudge. The third said that he had been found guilty through a mistake. The fourth said he had been taken for some other man. For these reasons they all begged the King Rama to pardon them.

The King Rama then asked the fifth prisoner, why are you here ? I stole money, and dare not ask your pardon. Then Rama said, "You are not fit company for such honest men as these, who say they have done no wrong". Rama said to the Jailor "Take off the fifth man's chains and send him away also said he has not added to his crime in Rama Rajya the sin of telling a lie. A fault once denied is twice committed.

Rama was a synonym of Lord Vishnu. Millions of Hindu devotees worshipped Rama. In all powerful essence the name of Rama inscribe in the heart to removes all suffering mental moral and physicial. He was a symbol of moral character and was charatable son of a charatable father.

Temples and Shrines of Rama

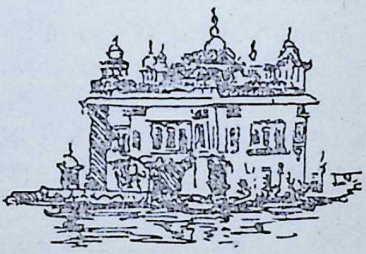
Rama Temple of Janakpur

In Janakpur Dham near Janaki Mandir there is a beautiful pagoda style temple of Rama. This is only one Nepalese

Pagoda Style Temple in Terai region of Nepal. Amar Singh Thapa provided a good sum of money for its construction in Nepalese Pagoda style temple in V.S. 1839. Originally small temple was constructed by Swami Chaturbhuja Giri in seventeenth century after the grant of a trust (Guthi) for the perpetual worship of Lord Rama by a Sen King of Makwanpur in V.S. 1714. Commemorating birth place of Sita and her marriage with Lord Rama. Thousends of people of Nepal and India visits here every year in Ram Biwaha Panchami and Ram Navami.

Janaki Mandir

In Janakpur Dham there is a beautiful white palace types of temple Janaki Mandir. It is a most famous temple of Terai region of Nepal. The temple of Janaki was built by Queen Vrisabhana Kumari Devi of Tikarmgarh in 1911 AD. at the cost of Nine Lakhs and therefore it is called by local people the Navalakha Mandir. The Temple may be called the Taj Mahal of Nepal. Architecturally it is one of the most important building of the country. The Temple has been built in Mughal Style and its Sisha Mahal and Tahakhana are two most notable structure.



Thousends of Hindu people visits here from Nepal and India during Biwaha Panchami nad Rama Navami.

In Janakpur Dham there are many images of gods and goddesses such as images of Rama and Janaki (Sita), Panchatanam image the Rama Temple, mother and child in Rama Mandir, Jaleshwarnath Mahadeva, Shiva Linga, Surya sun-god, Narayana in Raniratawada Mandir, Garuda, Kamadeva, Vishnu in Tulasiyahi temple, Ganesa in Satokhar, Shiva Linga of black stone in Chhakar, Sun in Piparadi, Laxmi Narayana in Matihanis and Shiva in Loharpatti.

Dhanusa

Near Janakpur Dham in Dhanusa district there is a legend runs of the great Shiva Dhanus (Great Bow of Lord Shiva). Which was broken by Rama during the marriage with Sita daughter of King Janak.

In Rama Navami and Biwaha Panchami fairs and festivals are held at Dhanusa.

Rama Mandir of Batisputali

Rama Mandir of Batisputali near Pashupati area is one of the Mugal domb types of temple of Nepal. It was built by Commanding Cornel Shree Sanak Singh Tondon Lahure Chhatri in V. S. 1928. And Shivalayas in 1933 and 1951 V.S. He was brother-in-law of Prime Minister Shree Teen Jung Bahadur Rana. In this temple there are image of Rama, Luxmana, Sita and Satrughan. In the eastern side of this temple there is a stone image of Hanumana and there are four stone images of Lord Ganesa, Surya, Goddess Durga and Lord Shiva in four sides of the temple.

Once upon a time thirty two heavenly fairies visited here in the form of butterfly. Since that time the name of the place become Batisputali.

Rama Janaki Temple

It is situated in Deopatan near Pashupati area and is in dome shaped temple. Inside this temple there are stone images of Rama, Sita, Luxmana, Bharata and Satrughan and Hanumana. There are three doors in the temple on the side of the gate Kirtimukha and Nagkanya are most prominent.

Rama Temple

It is situated near bridge of Pashupati area. It dedicated to the father of Rama King Dasharatha together with Lava and Kusa sons of Rama. It is one roofed. Big idols of Garuda and Ganesa stands in front of the temple.

There are stone images of Rama with his sons Lava and Kusa on the bank of Bagmati near Aryaghat established by Jayasthiti Malla.

Janata Ram–Janaki Mandir

Janata Ram-Janaki Mandir is situated in Balakawa village of Siraha district of Nepal. In this temple untouchable people of lower cast are allowed to go inside the temple to pay homage to Lord Rama. Fairs and festivals are held in the temple during Nama Navami and Chhath Parba. There are also small temples of Lord Ganesa, Lord Shiva near Janata Ram-Janaki temple.

Rama Mandir of Ramaghat

It is situated in Ramghat of Pokhara. Fairs and festival held here during Rishi Panchami and Teej. Thousends of men and women visit here to pay homage to Lord Rama.

Besides these temples and shrines there are other temples of Lord Rama such as in Jaisidewal of Kathmandu, Rama Sita Mandir of Pokhara and other places of Nepal.

Festivals of Lord Rama

Rama Navami (Birthday of Ramchandra)

Rama Navami or the birthday anniversary of Ramchandra, son of King Dasharatha of Ayodhaya is celebrated with much solemnity on Chaitra Sukla Navami (April) with public holiday.

Peoples visit the temple of Rama and worship him. Religious fast is observed and worship to Lord Rama is offered with various programmes in Nepal.

A special celebrations takes place at Janakpur Dham, the birth place of Sita wife of Lord Rama. During this festival thousends of Hindu devotees visits Rama Mandir, Janaki Mandir and Dhanusa to pay homage to Lord Rama from different parts of Nepal and India.

During Rama Navami great fairs and festivals also held in Janakpur Dham of Dhanusa district of Nepal.

Biwaha Panchami

Biwaha Panchami or anniversary of marriage of Sita with Rama is celebrated in Nepal on Marga Sukla Panchami (December). Hindu people of Nepal celebrates Biwaha Panchami in the spirit of solemnity or gravity in Janakpur Dham. This festival takes place at Janakpur Dham. This festival is observed in memory of the marriage of Sita daughter of King Janak of Janakpur and Ramchandra, son of Dasharatha, King of Ayodhyaya. A great festival lake place at Janakpur Dham at Ram-Janaki Mandir and Rama Temple.

Jhulan Parba (Swinging Festival)

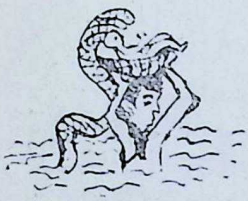
Jhulan Parba is celebrated in Janakpur Dham and other Terai region of Nepal on Shrawan Sukla Dutiya to Purnima (August). Hindu people of Terai region placed images of Rama and Sita in a basket with two robes in two sides inside room to swing the images of Rama and Sita to celebrate the Jhulan (Swinging) Parba festival. Hindu devotees swings the basket by their hands.

Krishna– The Incarnation of Lord Vishnu

Lord Krishna is ninth incarnation of Lord Vishnu. Once Kansa, maternal uncle of Lord Krishna oppressed both gods and men. He forced the god to accept his suzerainty or dependent upon him. Then the gods approached Brahma in a body for consulation. They cut open their thighs and filled an earthern Jar with their blood. Brahma said from this blood will issue forth a being, who will destroy Kansa and other demons.

They then sent the jar, carefully packed to Kansa by wsy of homage. Kansa was much pleased and ordered the jar to be handed over to his mother Pawan Rekha. She opened the vessel and looked into it. While this leaning over the pot. She inhale the vapour arising from it. They penetrated into her womb and caused her to become pregnent. When she become aware of it, she was alarmed and called her seven sons to her and told them about it, adding that it foreboded evil to the family. In due course Pawan Rekha was delivered a female child, whom the astrologers named Deoki, younger sister of Kansa. After twenty years Brahma send Basuki Naga in the form of a man named Basudeva in Mathura. Deoki falls love with Basudeva and Deoki married

with Basudeva. It had been predicated that a son of their would killed Kansa the demon King of Mathura who personifies the principle of evil. Therefore, imprisoned Basudeva and his wife and slew their first six sons, Balarama the seventh was removed from Deoki's womb and transferred to that of Rohini another wife of Basudeva and so saved on the



birth of Krishna, the father escaped from Mathura with newly born child Krishna crossing the Jamuna river. Saved them by Shesha Naga from heavy rainfall. During the time of birth of Krishna in the midnight of Astami at that time it was the rainy season and the river Jamuna was in a flood, due to the divine power the gatekeepers and all the other inmates of Jail become unconsicious. All the seven doors of seven rooms opened automatically due to divine grace. The Basudeva put newly born infant child Krishna in a bamboo basket and carried safely to the river. After they crossed the river encounting many dificulties he reached in Gokul in the house of Yesoda and changed Krishna with the newly born daughter of Yesoda and returned back to the same Jail. Gatekeepers did not wake till after sun rise next morning due to divine grace.

When Kansa know about the birth of a child in Jail, they reached, there to kill the child they saw a daughter in the lap of Deoki his sister could not find son Krishna. Deoki decleared that had been delivered a daughter not a son but great confusion arose to Kansa. At last they suspected the gods power who changed son into a daughter. When Krishna grew up in the house of Yesoda he performed many extra-ordinary feats of strength. It is also said that entrusted the

infant Krishna to the care of the Herdsman King Nanda of Vajra. In Gokul Krishna grew up to manhood. Finally Kansa heard of him since that time Kansa has enimity with Krishna. They fighting each other to save their own life.

Once Kansa sent a giantess named Putana to slay the child Krishna. The giantess had suckled her poisonous milk to child Krishna. That dreadful poison could have no effect on Krishna but on the other hand the giantess Putana died of her own poison. Kansa grew jealously of Lord Krishna and made many plots to kill him but always he was saved his life from the mis-deed of Kansa.

Lord Krishna in his childhood faced with various trouble and he drive away and killed various demons and white elephant which was sent by Kansa in Gokul again's him to kill him. He also subdueded dreadful Kaliya Naga (Serpent).

Finally Kansa sent a messenger in Gokul to bring Krishna and his brother Balarama. The brother Balarama drove in their chariot victoriously to Mathura. Where Krishna killed Kansa. At last Krishna an incarnation of Lord Vishnu rightly punished Kansa for his mischief by despatching to death. Therefore it is said that truth triumps in long run and deeds of wrong would not pass unpunished in the world. Lord Krishna ruled in Mathura in his stead.

The life of Lord Krishna's character of mighty child, character of cowheards and multiple love affairs with Gopinis are interesting.

Lord Krishna is the symbol of love and divine joy. His love affairs with Radha and Gopinis is an allegory signiflying a union between supreme man and nature for which the universe gradually arose.

Lord Krishna is also a cowheard and he love cow so he is called Gopal or guardian of cow. He is also interested in music he always entertain Gopini's and cows by playing flute so he is also called Manohar or Manamohan (fascinator).

There are many interesting legends about Krishna. Once Lord Krishna send cowheards in Kathmandu valley from Dwarika to help Pradumna. They settled down to Padmakasthagiri (now a days Kirtipur). One of the cow went to a certain place daily in a certain time where she gave the milk from her udder. The place was discovered as the place of divine light Jyotirlinga of Pashupati.

Onee Gopinis are bathing in a pond with all their clothes off in full nackedness near Pipal tree Lord Krishna hid in the leaves and branches of pipal tree watching nacked bath of Gopinis in the pond and hanged clothes of Gopinis in the branch of the tree to tease the nacked Gopinis.

Lord Krishna was a romantic hero of Dwarika. He has enjoyed with hundreds of beautiful unmarried girls of Dwarika. Once Radha wife of Krishna request her husband to call Sidura and Bidura magicians brothers of a cowheard to

entertain her, they are such wonderful magicians, they know so many tricks. Lord Krishna could not refused anything to his beloved wife Radha, he immediately send a messenger. But the two brothers refused to come saying we would not obey Krishna, he is a wicked boy who stolen the daughters of the cowheards. When the messenger brought back answer Krishna take a vow to take revenge. Then a terrible drought occur in the area, grass was no longer available to feed cows of the cowheards.

Once Lord Krishna went different places disguished as a hermit and begged alms. Once one of the man of his country pushed him out and ordered his wife to give him only, coarse grain as alms. But she gave him fine rice instead. The hermit (Lord Krishna) blessed her and cursed her husband saying that he would become a leper. Immediately her husband become a leper and was in great agony. In dream Lord Krishna told him that his misfortune was due to the wrath of Lord Krishna and that he should go on a pilgrimage to Dwarika and appease the god's wrath. The leper went on a pilgrimage to Dwarika and prayed to Lord Krishna and begged to be forgiven Lord Krishna was pleased with the leper and ordered him to build a temple dedicated it on him. On building the temple prosperity return to leper and was restored to his former health and good fortune.

Once having revenged himself on his enemiese Pandava Duryodhana, celebrated his victory with greate pomp and he bid to disgrace Dropadi wife of Pandavas after defeated in

gamble she become his mid-servant. Duryodhana ordered his younger brother Dusasana to draw and put off Sari of Dropadi to make her full nacked before the distinguished persons in the palace hall. According to the order of his brother Duryodhana Dusasan drew Sari of Dropadi to disgrace her Dropadi cried out for help but no one cared to listen. Pandavas, Dronacharya, Bhismapitamaha, King Dhristarastra at that moment sitting at their chair overlooking the scene. At last Lord Krishna joined endless Sari in the body of Dropadi to save her from shame; shyness and disgrace. Dusasan become tired and stopped to drew Sari from the body of Dropadi and saved Dropadi from disgrace. Sari is chief garment of Hindu females wrapped around the legs from navel to ankle of foot.

At that time Lord Krishna said Duryodhana is just like a flying insects mosquito who gets death falling suddenly into the hot lamp because of its mad passion. He also said one should not make his wife dependent on other like Dropadi made by Udhisthir. If made dependent they are got back by accident by damaged, spoilt and injured. Happy is the man who learns from the misfortune of others.

Lord Krishna also said to Bhisma Pitamaha and Dronacharya that man is not known to be good relatives and teacher who does not take care to mediate to the conflects between Pandava and Kaurava. Through such action even relatives, friends or teachers who have been maintained since birth and who have been served with honours become enemies instantly as it is impossible to extricate from the mind.

Lord Krishna said the son like Duryodhana who has the contrary qualities gives pain and is the destroyer of family and the Nation. And like Dhristarastra of the King be an enemy of virtue, morality and strength god should desert him as the ruiner of the state just like in Mahabharata War.

Once a great fire broke out in the house of Gokul city, a poor woman and a boy, could not make their escape in time, and were missed inside the house when the fire had spread too far to think of a rescue. No one dared approach the flaming; even the relatives of the unfortunate woman and boy shrank back with fear. It was a scene that melted the hardest hearts; there was quite a large crowd ready to weep for pity; but not one of them had the spirit to lift a hand in aid of the poor souls. The fire spread rapidly from one part of the dwelling to another, till the whole house was one mass of flames. At that time the woman and the boy prayed Lord Krishna. Lord Krishna arrived there to help them. The two lives had been despired of when Krishna reached the scene. The tender appeals of the distress husband and father, who had to endure the sight of two dear souls being burnt to death before his eyes, moved him to pity and Lord Krishna prepared himself to pierce the flames. He entered the house by the narrow door, which was scarcely visible, being so completely enveloped in smoke. It was a moment of greate peril; it was a moment of terrible anxiety, but the next moment was a moment of ineffably joy. Out at last, safe out, with the two creatures, the younger of whom he tied to his bosom, his cloudy figures was soon emerging from the smoke, appearing to the eyes of the dazzled beholders, like an angel of God sent down from the heaven to save them.

Lord Krishna was a god otherwise it was an act of the noblest self-sacrifice, having been perform at considerable risk of life.

Once a proud man from Nepal came in Jaganath vowing he would look on the lord of the world but he would never eat Mahaprasad sacred food left by a man or an immortal. But, as he was crossing the bridge outside the town of Puri his arms and legs fell to the ground, so he lay for two months by the road side. At last he prayed Lord Krishna to relief him from misfortune. Then Lord Krishna send a dog with Mahaprasad. One day a dog came out of the town chewing a piece of the sacred food of Jaganath which he dropped near the man. The proud man dragged himself to these remains and ate them whenever the mercy of the god Jaganath came down on him, he was given new limbs, and he entered to town as a humble disciple.

During Mahabharata war once Udhisthir send Lord Krishna to settle dispute between Pandava and Kaurava Lord Krishna requested Duryodhana. If you are unable to return back Indrapastha (New Delhi) give to the Pandava only five villages. But Duryodhana rejected Lord Krishna's request and said do as you like. After that Lord Krishna returned back empty hand, and request Udhisthir to get back Indrapastha by force. At that time Lord Krishna said there is no alternative except war with Kaurava. Mahabharata War caused according to the wishes of Lord Krishna.

Lord Krishna said King Dhristarastra should not make his son Duryodhana more powerful than himself otherwise he is disparaged and earns an ill name in the history. He should not oppress Pandavas, seeking his and his son's own interest, through their repression, ultimately ruin him.

Once during the time of Mahabharata war Kaurava and Pandava requested help from Lord Krishna. Lord Krishna send his Narayana troops to Kaurava and he himself helped Pandava and become driver or chariotees of chariot of Arjun without taking any weapons. Krishna he himself had sided with helped to the Pandava against Kaurava. Because the Pandavas were the righteour people, and Lord Krishna was a true incarnation of Lord Vishnu, ready to help and protect those who are virtuous and humble in spirit. All the previous events brought to Lord Krishna in his senses and he was thenceforward convinced in his mind to help Pandava.

Once during Mahabharata war King Yalamba of Nepal with millions of troops had gone to see the battle of Mahabharata war in Kurukshetra between the Pandavas and Kauravas. Lord Krishna came to know of his presence and learnt from him that King Yalamba would take the side of the party that would lose the battle. Krishna had full knowledge that the Kaurava party would lose the battle and if King Yalamba would take the side of the Kaurava the battle would never end and that the King would never be defeated in the battle. Realizing all this beforehand, Lord Krishna deceitfully cut off the head of the King Yalamba. But however, according to the wishes

of the King Yalamba Lord Krishna gave him power to see the battle of Mahabharata from the sky and told him to go to his own Kingdom of Kathmandu city after the end of the battle. The same head of King Yalamba is regarded as Akash Bhairaba or the Bhairaba of the sky and it is situated in Indra Chowk of Kathmandu.

In the battle field Arjuna sees his grandfather Vishnu, his teacher Dronacharya and other relatives on the side of Kaurava and thus compassion for his Kith and Kin, love for humanity and natural justice put him at a loss. His conscience did not allow him to start fighting with his own relatives and teacher. In the meantime Lord Krishna who was driver of Arjuna's chariot (Ratha) find Arjuna wavering and he begins to counsel Arjuna for doing his duty without bothering about the result of fighting. Lord Krishna counsels him phychologically and encouraged him to fight as his cause was based on equality and justice. At that time Lord Krishna said do not worry do not be coward, we are fighting against injustice not with relatives. But in the battlefield Arjuna surrounded by his relatives, become very much confused he want to escape from fighting i.e. from reality. He is mentally disturbed and suffers from anxiety neurosis. As it has been said by Arjuna, Oh ! Krishna when I see the war bent kindred present, my limbs writhe, my mouth gets parched, my body trembles, my hairs stands on their end, my bow drops, my skin burns. I am unable to remain steady and my mind wanders. I see all symptoms against, and I do not find it any good out of killing my own relatives". Thus Arjuna is very much depressed and request Lord Krishna to guide him. Afflicted with cowardish temparament and confused in the

matter of conduct, I ask you for the right decision, for I am your disciple one in your refuse, I seek your guidance said Arjuna to Lord Krishna. Arjuna was in depressed mood he does not want to face the problem, to adjust with this novel situation, but only wants to escape from reality. He is not in a position to execute his duty for a righteous cause in accordance with his own social status and talents, he has mental conflict between comparision for his own Kith and Kin, and anxiety for fulfilment of his duty as a warrior on the other. His personality disorder and he was frustrated and his social perception distorted. This way he is not in a position to adjust with the given environment. At that time Lord Krishna helps him out of his critical environment as a great counseller. He ask counsellee to leave cowardice weakness of mind. He counsels, "Do not become coward Arjuna. That does not benefit you, leave this weakness of heart and prepare for war". Thus friend Krishna appeared as a phychologist, who applied suggestion herapy, counsels and helped Arjuna out of the mental conflicts. At that time Arjuna saw Lord Vishnu instead of Krishna with four hand holding Lotus, Quoit, Coanch and Club and said Lord Vishnu "Whenever there is decay of righteousness Oh ! Bharata and there is exaltation of uprighteousness, Then I myself came forth. For the protection of the good, for the distruction of evil doers, for the sake of firmly establishing righteousness. I am born from age to age". After that Lord Krishna exposes the true nature of a man's soul stating that "Armaments or weapons cannot cut it and air cannot make it dry". He stated man's soul is immortal, unborn, immulable indistructible, immesurable, which cannot be burnt, dried and which is universal

and continuous. Since the immortal divine self has an existence independent of mortal body, our attachment to this body is not justified, is a result of misplaced egoinvolvement.

Krishna also said do your duty without seeking hope of the reward or gain. you are Kshetriya and so you are required to fight for a righteous cause and supress all evil in the society but not behave cowardly. If you does not do your duty, you will get an eternal ill fame, which is worse than death. Kauravas would speak ill of your capacity. You should be nither disturbed by difficulties nor tempted by pleasure. You must controll your lust desire and confusion.

Lastly Arjuna is fully convinced with the advice of Lord Krishna the advice become Bhagvadagita concerned with the counselling of Krishna to Arjuna in the battlefield of Kurukshetra. The battle was fought between well behaved Pandava and mis-behaved Kaurava. Arjuna said "Oh ! Lord Krishna

by your kindness, my attachment has disappeared and presence of mind returned. I am freed from doubt and confusion and would do as you guide". I will do the work to be done now, and then see what I have gained and found. After that Arjuna agreed to kill Kaurava's troops. Thousends of man of both side either seriously wounded or killed in the battle field of Kurukshetra.

During Mahabharata war Abhimanyu son of Arjuna was killed by Jayadratha, with the grief over the death of Abhimanyu to get vengeance with Jayadratha Arjuna promi-

sed to kill Jayadratha before sun set of the same day otherwise if he cannot kill within sun set he will commit suicide and killed himself by burning himself on the funeral pyre which is prepared by himself. But Jayadratha was most powerful than Arjuna, he cannot kill him in the warfield Jayadratha would never be defeated in the war, realizing this beforehand, Lord Krishna decided to kill him by his trick, Lord Krishna let fall proxy or fetal sun set. When Jayadrath were rejoicing Lord Krishna again changed into re-appear of sun and Arjuna took advantage of this trick of Lord Krishna ran towards Jayadratha when he was in without weapons killed him immediately from the backside before sun set.

Lord Krishna is widely worshipped in Nepal and India by the Hindu peoples. Lord Krishna is incarnation of Lord Vishnu he has supreme power and is creator gaurdian of the whole universe. He never does any harm to the good person. It is the weakness of man to flame God in distress and favour his forture in happiness.

Death of Lord Krishna

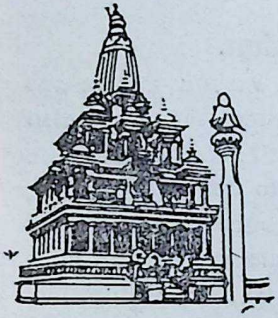
Lord Krishna is incarnation of Lord Vishnu and he was born from the womb of Deoki. The birth themselves are also means towards the end (death), it is a law of nature, life does not last for ever. Life is a few days to stay in the world, a few stays to live and is mortal. Man is born and exists in accordance with the wish of God. Krishna was born to fulfil the will of Lord Vishnu. The incarnation of Lord Vishnu like Krishna too finally dead.

From birth to birth all the struggles that he goes through and the means that he employes are the means to go back to the source of his existence.

Lord Krishna was assassinated by a fowler (Byadha) named Jaras he was son of Bali named Angad in his previous life. Who alongwith his father Sugriva was killed by Rama another incarnation of Lord Vishnu. Bali was elder brother of Sugriva monkey King who kidnapped wife of his younger brother. Krishna was killed by the hurt of a sharp pointed pieces of stone shot from the pellerbow (Gulali) in his toe of foot (sole) mistaken him for a bird and damaged the structure of the toe of Krishna while he was resting and relaxing in a forest, at that time almost all body of Krishna was hidden and was out of sight in the leaves of trees and grass except his foot. The fowler saw only the foot of Krishna from distance and he mistaken toe as a head of a bird.

Temples and Shrines of Lord Krishna

Krishna Mandir



The three storeyed pyramidial Shikhara types of stone temple of Lord Krishna is situated in Durbar Square of Lalitpur. It was built by King Siddhinarsingh Malla of Lalitpur (Patan) in 1600 B.S. Scenes from the stories of epics- Ramayana and Mahabharata are engraved on the stone-walls of the temple. This temple is made of stones only.

Krishna Mandir is a masterpiece of Nepalese medieval architects in stone word which is highly praised from the lovers of art and beauty.

The shikhara style Krishna Mandir Temple has eight sides, a figure rumored to correspond to the eight of wives of Newar Malla King of Patan who committed sati when their husband Newar King dead.

During Krishnastami festival thousends of man and women in their fine red garment and ornaments with gay appearance are seen here and there in the Durbar Square of Patan going to the temple and returning from the temple. In the evening H..M. King and Her Majesty Queen and other members of Royal family visits Krishna Mandir to pay homage to Lord Krishna.

Krishna Mandir of Durbar Square, Kathmandu

Krishna Mandir or octagonal temple was built in 1648 by Pratap Malla. In 1637, when his rival Siddhi Narasingh Malla of Patan dedicated the great Krishna Mandir of Patan, King Pratap Malla who was then crown prince of Kathmandu took advantage of the situation to attack Patan. His efforts were largely futile, the Pratap Malla gained a greate deal of criticism for his attack at such a holy time. In order to regain some of his lost prestige he built this temple in memory of two of his queens, Rupamati, a princess of Bihar, the Rajamati, a princess of Karnataka of India both of whom died very young. Inside the temple of Krishna there are images of Krishna, with Rukmani and Satya Bhama (Krishna's girl friends). An inscription there in Newari and Sanskrit tells that the likenesses on the image are actually the likenesses of Pratap Malla and his two queens.

The temple itself has been daubed over with red paint, even to the inscriptions, but despite this act of misplaced enthusiasm, there are still many points abuot this temple to

recommend it. It is a three storey temple with the roof struts adopted to fit the eight sided structure. The top roof is gilt copper while the two lower roof are of tile.

Krishna Temple of Pashupati

It is situated in Pashupati area. The enclosure of the temple was earlier used as Bhajan mandal for enchanting devotional songs and prayers. This temple is a replica of famous Krishna Mandir of Patan. The peoples and priests worshipping and living in Pashupati area were finding difficult to go to Krishna Mandir in Patan for worshipping on the day of Krishnastami, the birth day of Lord Krishna which falls on the eight day of the dark fortnight Bhadra (August). So they built similar temple of Lord Krishna in Pashupati area.

In this temple the image of Lord Krishna is established in an enclosure facing towards north. It has two hands and is playing a flute. The image is made of black stone.

Images of Lord Krishna of Hanumandhoka palace

In Hanumandhoka Gate there are three interesting images of Lord Krishna. The central piece is Krishna Biswarupa. The manifold arms, the skulls, and the terror the image strives to induce are all indicative of a strong tantric influence. The image portrays a scene in the Mahabharata in which Krishna tries to explain to Arjuna the extent and meaning of the whole world in his own body. This challenging theme is one that has been frequently explored by Hindu artists. and there are several distinct interpretations of it in Nepal.

To the left of the Biswarupa is a group of three figures. The central figure is Lord Krishna, and very likely the other two are his two favourite gopinis, Rukmani and Satya Bhama (girl friends of Lord Krishna). The figures are of wood, painted in lively colours installed in the time of King Pratap Malla (1641–74).

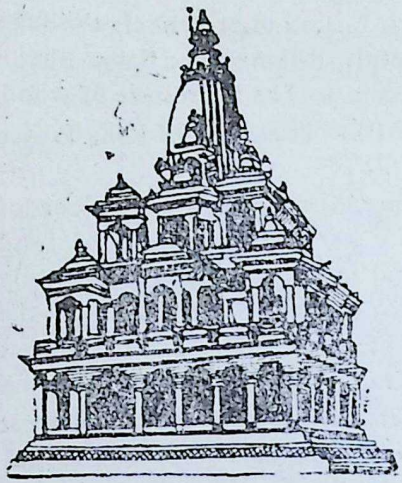
Along the walls of the varandahs on the ground floor of Mohan Chowk there are many scenes from the life of Lord Krishna artifully worked out in wood and painted in lively colours. In these Lord Krishna depends himself against the various demons and white elephant who had been sent against him when he was in Gokul on the bank of Yamuna river. The whole series is a very artistic portrayal of conquest of good over evil. There is a stone image of Krishna subduring Kaliya Serpent Naga in the Sundari Chowk.

Besides these temples and images there are other temples and images in different parts of Nepal. Such as temple of Radha Krishna of Pachali constructed by Kazi Bhagwat Bhakta Mathema, Gopali Mandir, Krishna Mandir and Radha Krishna Mandir of Pokhara, Temple of Radha Krishna of Sipadole of Bhaktapur, images of Krishna of Sundari Chowk of Patan, Durbar Square of Bhaktapur, Changu Narayana, Adeshwor, Budhanilkantha, Pharping, Tripureswor, Jaisidewal and Prasuti Griha (Maternity Hospital Complex).

Festival of Lord Krishna

Krishnastami

Krishnastami is celebrated as the birth anniversary of Lord Krishna on the eight day of dark fortnight of Bhadra (August). Krishnastami is one of the most famous and greatest festival of Hindus. Who celebrate it with great pomp



and show. Hindu people takes fast and worship Lord Krishna in the evening. The worship of Lord Krishna is conducted in Nepal by decorating the houses and streets with picture of Lord Krishna and numerous other pictures connected with the legends of Lord Krishna.

The Krishna Mandir of Lalitpur becomes the centre of attraction and fairs is held here. Their Majesties The King and Queen with other members of Royal family and thousends of man and woman visits here to pay homage to Lord Krishna during this festival.

Hindu peoples of different parts of Nepal took vigil, they will sing songs of praise of Lord Krishna, they celebrates the whole night with dancing for entertainment attended with music. They also offer oil feed lamps to Lord Krishna, different kinds of sweetmeat specially Malpuwa, Swari, Mohanbhog and Apung and fruits. Malpuwa is a kind of circular bread made from wheat flour mixed with (Sakhar) Sugar of brown colour. Swari is a circular bread of wheat flour of white colour and Mohanbhog is a paste type of bread made from wheat flour, sugar, coconut mixed together and Apung is a kind of powder type of bread made from wheat flour mixed with sugar and ghee (Refined Butter).

During this festival a procession goes round the town putting on display of picture of Lord Krishna in Kathmandu organized by Sanatan Dharma Sewa Sangha of Kathmandu and various religious functions and meetings also organized by different religious organisations.

Holi or Festival of Colour

Holi or Festival of Colour is celebrated on Falgun Sukla Astami to Purnima (February) lasts for eight days. On the first day of the festival a three tier umbrella tied to a wooden post decorated with many colourful flags is installed in front of Gaddi Baithak Durbar (Throne Room) of Basantapur. It marks the beginning of the fun and frolic of sprinkling coloured powder and water. It is known as Chir that looks like umbrella and the ceremony of hauling the pole is known as Chirottanam. During this ceremony peoples gather in Basantapur. From the moment Chirottanam is observed children and old folks offer worship of Chir, celebrate the ceremony of Holi or Phagu, scatter Abhir (Red powder) among men and woman sprinkle or throw Rang or coloured water till the end of the festival.

On the fifth day the festival is also celebrated in the Royal Palace where the high civil and military personnel receive Abhir from His Majesty King. At the end of this festival in Purnima young people enjoy in groups and walk from one place to another they threw Red powder (Abhir) and coloured water filled in rubber ballon in the body of passer

by and to the young girls watching from the window. They also sing-songs saying in musical tone in Newari Language "Juju Ya holi, Tho Fagu Ya holi Tanchaya La Lyasi ? Jhyale chongu Tukama wohe Lyasi Jita ma, woh Lyase Madayakana Jahe Nayamakhu yo ma". That means "This is a feitival of King, this is time of Fagu festival, why loose your

temper young beautiful lady ? Oh my mother the plant of Mustard in the window is that lady I shall make her my own I vow not to eat food (Rice) untill she becomes mine. And in Nepali language they sing songs saying- "Raja ko Holi, Maja ko Holi Jyan Jana Lagyo, Fatna Lagyo chhati" that means this is a festival of King and this gay of Holi is almost at an end, my heart aches to see it off. The festival of Fagu or Holi being called as the festival of King and gave stress to the point that Fagu is legal and national festival with public holiday.

Holi Festival is celebrated in different countries according to their traditions. This festival is an international festival. In India they celebrate jointly with singing and dancing, in China, in Belgium, in Hungery, in Thailand, in America, in France they celebrated with fun and frolic of sprinking coloured powder wearing colourful funny dresses.

On the last day of this festival after religious performances and worship offered to Chir at night, the pole erected on the first day is felled down or hauled down, taken to the riverside and burnt there that marks the end of the festival, viewing that the next year that is coming be more prosperious than the one just passed.

Origin of Fagu or Holi Festival

Once Kansa the maternal uncle of Lord Krishna had sent a giantess named Putana to slay the child Krishna. The giantess had suckled her poisonous milk to child Krishna. That dreadful poison could have no effect on Krishna but on the otherhand, the giantees died of her own poison. Lord Krishna's follower had burnt the dead body of Putana. Consequently people had celebrated the festival of Fagu or Holi since that time.

Once to killed Prahlad son of demon King Hiranya Kashipu devotee of Lord Vishnu. Hiranya Kashipu sent his sister Holika to burn his son Prahlad because Hiranya Kashipu did not like his son to be a devotee of Lord Vishnu his enemy. Inspite of his repeated protests, Prahlad did not give up worshipping his enemy Vishnu. Being enraged with his son he made his son drink poison, inflicted on him a snake bite and dropped him from the mountain. Even then he did not die because of the blessing of Lord Vishnu. Consequently, Holika, whom no fire could touch, was sent out to put Prahlad to the flames of fire. Holika put the child on her lap and sat on the bazing fire. To the surprise of all, Holika was burnt to ashes but the flames did not touch Prahlad because he was a great devotee of Lord Vishnu. Thus the festival of Holi throws some light on the occasion when people burn the fire of "Holika Dahan" or chir dahan or fire of chir a symbol of sin which must be burnt to ashes. On such occasion people go from one door to another to beg fagots which they burn in order to destroy sinful acts. Since that time people celebrated Holi festival. During this festival interested people took and smoke the intoxicating hemp

(Bhang), Dhatura stramonium "Dhatura". Dried pistillate flowering top of the cultivated plant "Ganja" and pure resinous "Charus" to get physical, mental and emotional relaxion pleasure and kicks during Holi festival.

Some Aspect of Bhagvad Gita

(1) "A sound mind in a sound body" as is well known proverb. The superstructure and its many-sided architectual excellence cannot exist unless the building has a firm foundation. Likewise one cannot build up a spiritual life unless one possesses a sound physique.

(2) Every profession requires and demands certain special abilities and traits. If a person does not posses the requisite qualifications, he cannot succeed in that career. A soldier should have enormous physical nerve, a technician must possess a sound technical knowledge and skill, a lawer should possess the gift of speech, and an author must have a good command of language, and man who practises religion should have the right type of mental aptitude.

(3) Man is a social animal he must contribute his share towards social harmony and prove that he is human by his action. He should identify himself with his brotherness in their joys and sarrows and he should rejoice in the welfare of all beings. He should do labour and not to ask for any reward.

(4) Man is a rational being. Religion is not based on blind faith. One should anchor his intellect in God. To follow a faith without its knowledge is like undertaking a journey without knowing the distinction.

(5) At the physical level there is no different between man and animal, as sensual pleasure is common to both. But at the intellectual level, there is a wide gulf. Man can reason logically and scientifically where as irrational beings cannot. Man enjoys physical pleasure at the refind subtle level he enjoys spiritual bless. One's spiritual bless lies not only in peace but completely identifying oneself with God.

(6) If wealth is lost, nothing is lost, if health is lost something is lost, if character is lost everything is lost. Desire, anger and greed lead the way of darkness.

(7) A thing which has birth has death also. This is a law of nature. The converse namely that which has no birth has no death is also true.

(8) God is present everywhere the all times. God is present in every atom and he manifests himself indirectly as the fragrance in flower, as light in the sun, as fire in the fuel and so on. Every human action is directed by the Gods.

(9) When a man feels thrusty he drinks water, when he feels hungry he eats food, when he is lonely he longs for a company of his bosom friends likewise, when he has thirst of knowledge he must study book to open his intellectual windows, and when he is spiritually thristy, he needs Philosophy and religion.

(10) Theory and practice should go together if they really want to serve purpose. Just as a good player is one who know all the rules and regulations of game is mentioned in Bhagvada Gita.

Buddha– The Founder of Buddhism

Who is Buddha ?

Gautam Buddha was born in 623 B. C. he was the son of Kind Shuddhodan, a ruler of Kapilvastu in Lumbini of Nepal. He was also incarnaton of Lord Vishnu. Gautam Buddha sacrificed his palatial pleasure in an attempt to relieve the people from various kinds of sufferings. He even left the care of his wife and son in order to preach the lessons of truth to the people. He instructed people to work for world peace and brotherhood. During the time of his birth it was prophesied that he would renounce the world on seeing a sick man an old man, and a corpse. To avoid this situation, the prince was not allowed to go out of the palace and every efforts was made to shield him from the world's miseries. When he grew into a young man he was married to a beautiful girl named Yashodhara. However, he preferred solidute and thoughtfullness and paid little attention to the distractions and entertainments which his royal father had provided for him. Finally at the age of twenty-nine he decided to leave home in quest of Truth. In the darkness of night

he rode away towards the forest where he discarded his royal robes, cut his long hair with his sword and became an ascetic. During his early wanderings, he practised rigid austerites and resorted to various kinds of self-torture. For six years he lived in this manner and was reduced to a skeleton. Yet the real knowledge he has seeking eluded him. Ultimatly he realised that mortification of the flesh was not conductive to spiritual emancipation and enlightment. Abandoning extreme austerities he broke his fast and accepted an offering of milk and rice. With a firm resolve not to rise from his seat untill he gained supreme enlightment, he sat in mediatation under the spread of a Pipal tree. It was the evening of the full moon in Baisakh Sukla Purnima (May) Siddhartha finally achieved supreme enlightments and became Buddha. He then set out to preach the doctrines of his philosophy, and in the Deer Park of Sarnath he delivered his first sermon, which is Buddhist terminology set the wheel of the Dharma in the motion. The simple but universal truth explained by the Buddha at once appealed to the minds of the people and gradually his following increased.

When Lord Buddha attained enlightment under the Bodhi-tree, he understood the reality of this world in two fold aspect– (1) The peaceful real state of the iternal world, (2) The sorrowful appearent state of the world.

He also understood that there will be total peace in the world if there will be no annihilation, no destruction, no persistence, no unity, no plurality, no coming in and no going out in the world.

After a year of the event, Shuddhodan heard of his son's glory and invited him to visit his capital, Kapilvastu. The Buddha accordingly came to his parential palace. Shuddhodana paid homage to his son as he was now a holy man. To his wife Yashodhara he looked more glorious in a monk's robe than in the princely apparel. She threw herself at his feet. Hundreds of Sakya rulers and other elites of the kingdom joined the Sangha. This displeased and annoyed the Brahmans. Indeed, they had foreseen in Buddhist faith their own condemnation and the erosian of the complicated caste system they had evolved during thousends of years for preservation of their privileges. They tried to disgrace and discredit the master in different ways, and one of such ways was to tempt him with women. But the Buddha has risen far above this blandisments and nothing could induce him to swerve from his path of piety.

During the last year of his life, the great master had deal with yet another strong opposition created by the united conspiricy of Ajatasatru, son and successor of Bhimisara, the King of Magadha and his cousin Devadutta, previously a monk of Lord Buddha's own Sangha. They made attempts on the life of the Buddha but could not do much harm to him and he continued to move from place to place, country to country delivering his sermons and morality, peace, universal love and purity.

When the Buddha attained at the age of eighty years, he felt that his end was at hand. He proceeded to Kushinagar and asked his disciple Ananda to spread a cloth on the ground between two Sal trees. He lay down and gave his last sermon to thousends of monks who had assembled there to

have a last glimpse of Buddha. He uttered his last words "Now, monks, all compounded things are subject to decay. Strive after salvation with diligence".

It was on the full-moon day or Baisakha Sukla Purnima in the year 544 B. C. The Lord Buddha passed away and attained Mahaparinirvana. The purnima or full-moon day of Baisakha (May) is commemorated by Buddhist's as the thrice sacred day all over the world. All three events, the birth, the enlightment and the death, took place on that day. His remains were cremated with Royal honour and devided into eigh parts and deposited in eight stupas.

Birth of Lord Buddha

Once Mahamaya Devi, the wife of the King Shuddhodan had a dream that the Bodhisattwa having assumed the born of a noble white elephant descended from the heaven, approached her from the north, side took a white Lotus in his silvered coloured trunk, and having moved thrice around her couch, smote her on the right, entered her womb. Next day, she related the strange dream to her husband who called the Sage Asita to explain the meaning of the dream. He told the royal couple that the queen had conceived a son who will be incarnation of Lord Vishnu and become either a universal monarch or a Buddha.

It is said that when the time for delivering her child drew near, Queen Mahamaya Devi wished to visit her

parent's home. While on the way, she desired to rest in the pleasure park called Lumbini. Holding the branch of a Palas tree in full bloom, she was delivered of her child. As soon as Lord Buddha was born all of sudden he stand up in the ground and walked seven steps before the very eye of his mother. Then the inhabitants of the town took the mother and the baby to Kapilvastu On seeing the miraculous birth of his son, Shuddhodana wept with joy and affection.

King Shuddhodana's Wish

When Lord Buddha grew into a young man he always preferred solitude and thoughtfulness to youthful mirth and worldly enjoyment. Once King Shuddodhana eager to know the future of his son Siddhartha with his astrologers. They said that Prince Siddhartha will become a great saint and will be renowned throughout the world. They also said if the prince kept away from evils of life, he will become the great King like his father. So King suddodhana wanted his son to be a King therefore he confined him to the palace. He lived in luxury and enjoyed all the worldly pleasure. He was unaware of worldly evils.

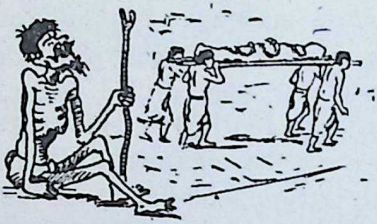
Great Seer Asita also warned that prince Siddhartha would either become a universal monarch or a Buddha. The King therefore tried to keep his son occupied in sensual pleasure and had pretty singing girls always surround him. The bedroom contain a double bed, thickly mattressed, and somewhat depressed in the middle. Covered with a white nylon sheet, provided with spare pillows in addition to

resting prince his head. While sleeping with the singing girls. By the side of the bed there is a small table on which they kept a bottle of purfume, and a vase containing flowers. They hung in the wall of the bedroom artistic picture of scenes of love, to create sensitive sexually in loneliness in the bed-room. So that he can approaches the singing girls when she is sexually prepared to receive the prince to get true marriad happiness and enjoy before marriage. But he was sexually excitable, he is likely to meet the singing girl with disappointment to make failure of the plan of his father. Prince Siddhartha is rude to the singing girls. He takes recourse to every possible means to avoid having to take part in the sexual act. He also flately refuse sexual union on the plea that he does not want youthful mirth and worldly enjoyment and sex before marriage.

The women can subdue with passion the heart of even the ascetic who has conquered the senses. Many Kings and Princes have been ruined through attachment of women. So Gautam Buddha deserted attachment of women supplied by his father. But later he was married to the beautiful princess, Yashodhara of Devadaha. The marriage was arranged through the parents without taking consent or even consideration of opinions or views of prince Siddhartha, and was given three palaces to suit the three seasons. Dancing and singing girls, with all their feminine charm, tried to bequile him and intoxicate him with their voluptuous charms. Then in the course of time, Princess Yashodhara bore the Prince a son whom Siddhartha named Rahul.

Once as his chariot moved out of palace along the road, away from his sheltered life in the palace, the tenderhearted

Prince came across a decrepit old man and asked his chariot driver about him. The chariot driver told the Prince: "It is old age, the murderer of beauty, the ruin of vigour, the birthplace of sarrow, the grave of pleasure, the destroyer of memory and the enemy of the senses". Then the Prince, on seeing a withered and ailing man, learnt from the charioteer; "It is the mighty misfortune called disease, developed in full force from the disorder of the humours, that has made this man, once so competent, no longer master of himself". Then he saw a corpse being carried along by the dejected family. The prince enquired; "Who is being carried along yonger by four men and followed by a dejected company ?" The chariot driver replied; "This is someone lying bereft of intellect, senses, breath and qualities unconscious and has become like a mere log or boundle of grass. He was brought up and cherished most lovingly, and now he is being abandoned. This is the last act for all creatures in the world, be he of low, middle or high degree". His father King Shuddhodana was the main person who made him ignorant and ucknowing of all these events. He was so heretical that he know nothing about how a man born, how he become sick and old and how he died but however he was distinguished not only for gentleness of disposition and humanity towards all living creatures but for a great curiocity respecting the nature and way of life of all creatures. On his return to palace, the throughtfull Prince become all the more pensive and melancholy. The noblest



of the women waited with musical instruments on him. But these splended instruments failed to delight or thrill him.

Leave Palace in Search of Peace

Desire of the saintly Prince Siddhartha was to leave palace in search of Truth. One day at last Prince Siddhartha decided to leave the palace. At that moment, everyone in the palace including Princess Yashodhara and other dancing and singing girls and female attendants were overpowered by sound sleep which distorted the gestures of their limbs. So one, as she lay there, supported her cheek on an unsteady hand and, as if angry, abandoned the flute in her lap. Another was lying with her bamboo pipe in her hands and her white robe sleeping off her breast. Similarly, a third was sleeping, clasping her drum, as if it were her lover. So were others decked with ornaments of fresh gold, who fell down helpless with slumber like Karnikara boughs broken by an elephant. Another again had her lotus like face down so that it took the likeness of a lotus with its stalk half curved, as it is shaken by a Karnadeva bird standing on it. Prince Siddhartha got up and casting a last glance at his wife Yashodhara, went out. He awoke the groom, the swift-footed Chandaka, and said; "Bring quickly the horse Kanthaka. I desire to depart hence to-day to reach deathlessness." Then the Yakshas bowed down their bodies and bore up Kanthaka's hoofs off the ground with the tips of their hands. The city gate houses, which were close with gates furnished with heavy bars and which could not easily have been forced even by elephants, opened noiselessly of their own accord as the Prince passed along.

Prince Siddhartha arrived in a forest he lived happily in forest life. Prince Siddhartha undertook extraordinary austerities by starvation and many kinds of fasting which are very difficult for an ordinary man to perform. For full six years he carried on the exercises and made his body so emaciated that only skin and bones remained yet these lengthy and difficult exercises did nothing substantial for the enlightenment he desired, "That is not," he thought, "the way of life for passionlessness, for enlightenment or for liberation. How can the result to be obtained by the mind be reached by a man who is so worn out with the exhaustion of hunger and thirst that his mind is unbalanced through fatigue ?"

At that time austerities Mara thought that his power in the world would be seriously impared if Siddhartha could obtain the supreme knowledge and subsequently lead others to salvation. He therefore, used all possible means to persuade Siddhartha to give up the quest. He first tempted him with promises of power and pleasure, commanding his own daughter to disport themselves before him. But the future Buddha refused to oblige Mara upon which he was enraged, and collected his followers who stood round him various forms, carrying lances, javelins, clubs, and swords in their hands, having the faces of boars, fishes, horses, asses and camels, to frighten the Sakya age. But he was not at all alarmed by these creatures. This array

of fearsom troops left the sage unruffled, while Mara, the enemy of the upholders of the law, was cast down with grief and wrath, and eventually went away dejected.

Great Enlightment

To get great enlightment Siddhartha took up the supreme immovable cross-legged posture with his limbs massed together like the coils of the sleeping serpent, saying- "I will not rise from this position on the ground till I achieve the completion of my task." At the beginning of the fourth watch when the down came up and all that moves or moves not was stilled, the great seer reached the stage which knows no alternation, the state of omniscienc. When he knew the truth, the earth swayed like a woman drunken with wine, the quarters shone bright with crowds and mighty drums resounded in the sky. Then for seven days, free from discomfort of body, he sat looking into his own mind, his eyes never blinking.

Seeing that the world was lost in false beliefs and occupied in vain efforts, and that its passions were gross, seeing too that the law of salvation was exceedingly subtle, he set his mind on remaining immobile. Then the two chiefs of the heavenly dwellings learning that the Buddha's mind had taken the decision to preach tranquillity, were filled with the desire to benefit the world and shining brightly, approached him; "Oh Sage, having yourself crossed beyond the ocean of existence, rescue the world which is drowing in suffering, bestow your excellence on others also". Thus addressing the great seer, they returned to the celestial sphere by the way they had come. The sage also pondered on that speech, and the decision grew strong in him for the liberation of the world.

Lord Buddha performed at Saravasti in the presence of King Prasenajit and vast concourse of people to confound the heretics by the display of his miraculous powers after getting enlightments. He displayed a double miracle of walking in the air while emitting, alternately, flames and waves from the upper and lower parts of his body, and multiplying images of himself upto the heavens and in all directions while he preached the law. He become incarnation of Lord Vishnu. Lord Brahma took a place at his right and Indra at his left, while the two Nagarajas, Nandi and Upananda, created a wonderful lotus on the corolla on which the blessed one seated himself. Then by the force of his magic power, above this lotus, he created another and on that one also a Buddha was seated with his legs crossed, and thus in front, behind, and at the sides were all Buddhas.

Mahaparinirvana

At last at the age of eighty years he took Mahaparinirvana. The blessed one together with a great assemblage of mendicant brothers went onward to the side of the river Hiranyavati in Kusinagar. When he had come to the sat-tree grove, he instructed the venerable Ananda saying:- "Pray, Ananda, arrange for me the platform with its head to the north between the twin sal-tree; I am tired, Ananda, I will lie down". Then the blessed one attained the first trance. Emerging from the first trance, he attained the second trance, and continued up to the fourth trance. Emerging from the fourth trance, the blessed one went forth.

Buddhism

Although a son of Hindu King Suddhodana, Gautam Buddha propounded a religion which is known as Buddhism all over the world.

The sacred texts of Buddhism is tripitaka, a collection of Buddha's teachings rules and monastic life and philosphical commentaries on the teachings; also a vast body of Buddhist teachings and commentaries many of which are called Sutras.

The basic institution of Buddhism is the Sangha or monastic order through which the traditions are passed to each generation. Monastic life tends to be democratic and anti-authoritarian. Large lay organization have developed in same sects. They practice widely according to the sects and ranges from austere meditation to magical chanting and eleborate temple rites. Many practices such as exorcism of divils reflects Pre-Buddhist belief. A wide variety of sects grouped into three primary branches: 1) Therevada, the sole sirvivor of ancient Hinayana, which emphasizes the importance to pure thought and deed. 2) Mahayana, which includes zer and soka-gakki, ranges from phylosophical school of belief in the saving grace of higher beings or ritual practices, and to practical meditative disciplines and 3) Tantrism, an unasual combination of belief in ritual magic and sophisticated philosophy.

Buddhism belief that life is misery and decay, and there is no ultimate reality in it or behind it. The cycle of endless

birth and rebirth continues because of desire and attachment to the unreal 'self' Right meditation and deeds will end the cycle and achieve Nirvana the void, nothingness.

In Buddhism, those persons who worship god from the fear of hell, and avoid evil from the desire of prospering in the world, are likewise much above that of the class of sinners, they will be constrained to suffer several transmigrations and endure pain and pleasure in this world.

The primary motive for doing well, and worshipping Buddha, is the hope of obtaining Mukti and Moksha, becoming Nirvana and being freed from transmigrations, these exalted blessings cannot be had without the love of Buddha and Lord Shiva. So Shivaism and Buddhism are very frequently the same, as that the things typified are, always more or less and generally radically different.

Buddha is a Sanskrit word, Buddha means, in Sanskrit "the wise also that which is known by wisdom, and it is the name which we give to God. Adi-Buddha is not created he is merely light, but is the creator of Swayambhu, he created Pancha Dhyani Buddha and are in the heaven. Sakya Buddha was earth born or human. Adi-Buddha is just like Lord Vishnu and Sakya Buddha as Rama or Krishna.

Buddhism is rich in moral precepts, and men all over the world though alien to the Buddha-Dhama, have nevertheless been impressed and astonished by the high level of virtuous conduct which Buddhism teaches. The precepts that a good Buddhist should observed is five. They are abstention from (1) destroying the life of being, (2) taking things not given, (3) sexual misconduct, (4) false speech and (5) liquor that causes intoxication and heedlessness. If these five

precepts only were observed then most of the troubles and miseries which beest organized society in the world would cease to exist.

In Buddhism moral precepts generally takes negative forms. This does not mean that Buddhism simply teaches avoidence of evil. Before one can be good and do good, one must cease to be evil. Here a negative precept alwyas involves a positive aspect. For example, telling a lie is a vice, and abstinence from it and telling the truth are virtuous, and so forth. The commandment of Ahimsa or not to kill any creature of Lord Buddha is very elegant commandment. But it is very difficult to be obeyed fully but can be decrease meat eaters. The precepts of Lord Buddha are not commandments but just like slogan or advice or counsel and are preliminary ideals of true Buddhist. He does not promise any one not to break them, but gives the promise to himself. I take the precept to abstain from killing, and so on with other precepts. Everyone takes the responsibility upon himself not to break them. It is for his own good that he undertakes to observe them.

It is said that once Dharmapala's (or Law Keeper) son little Dharmapala came to age, he was sent to a distant country to study under a teacher. Just then died the eldest son of the teacher. The teacher, his relatives and all his pupils started weeping and wailing. But little Dharmapala nither wept nor wailed. Questioned as to his strange behavour, he replied that in his family do not die young. The teacher thought "This is a most marvellous thing. I will make you a journey to his father and ask him about it. If it be true, I will live according to his rule of right "so one day he went to Dhar-

mapal's house, taking with him a bag full bones. Showing the bones, he informed the father that little Dharmapala had died and that these were his bones. But Old Dharmapala would not believe it. He said that in his family for many generations none had died young. Asked for the reasons, he uttered" we walk in uprightedness, we speak no lies. All foul and wicked sins we keep fair; we do eschew all things that evils are, therefore in youth not one amongst us dies".

Lord Buddhas's teachings, what one should practise is loving kindness. Hatred can be overcome only by loving-kindness. It was this kindness that defeated the intentions of evil minded Devadutta who attempted to kill him. It was the same kindness that tamed the furious elephant Nalagiri that was sent against him.

Once Angulimala one of the cruel man like demon killed nine hundred nintynine men and he made necklace of fingers of the dead person to wear in his neck. He wanted to kill one person immediately to make one thousend victims. So he was called Angulimala (garland or necklace of fingers). At that time Lord Buddha teach him killing or cutting is not valour of a brave man every one can kill or cut anything. Saving is valour so if you want to kill me you can cut my throat but you have to join my throat with my body after cutting the throat then he realized he was doing not valour so he threw himself at the feet of Lord Buddha changed intentions of evil-minded Angulimala. But the local people of Tilaurakot killed him and get vengeance of killing nine hundred and nintynine peoples of Tilaurakot. After that he got salvation released from rebirth.

According to she teachings of Lord Buddha he who practises Loving Kindness, 1) Sleeep happily 2) Awake happily 3) Has no bad dreams 4) He is dear to all and even non-human beings 5) He is watched over by dieties 6) Nither fire nor poison nor weapon can do him any harm 7) He can concentrate his mind well 8) His appearance becomes attractive, 9) He retains full conciousness when he dies and 10) If he has not already attended liberation from rebirth, he is assured to rebirth in sphere of happiness.

The fundamental principle of the teaching of Gautam Buddha is essentially based on the casual formula or the law of dependent orgination. He taught the doctrines of rebirth and "Karma" postulating that the deeds performed by a being determine the state of life into which he will be reborn. By one's deeds was one high or low, not by birth. By one's own efforts must one rise to the sublime spiritual heights and not through intercession of gods and ritual sacrifices. He propounded the doctrines of impermanence or perpetual flux or soullessness. He urged his disciples to cultivate purity in deed, word and though, and to observe the moral precepts. That has also been described as the golden mean a path between sensuality and ascenticism. One can conquer greed, harted and delusion through in cultivation of love and compassion by following the noble eightfold path or the middle path. "Of all sins, the avoidance, of merit, the acquisition, of mind, the purification, this is Buddha's admonition.

Lord Buddha is also an incarnation of Lord Vishnu. Lord Buddha had never though of founding a new religion. He only wanted to reform the complicated and out of date rituals of the Hindu practices and peach of practical moral

code. In Hinduism same person sacrifice animal in the temple of Durga, Ganesh, Bhairaba and restricted to sacrifice animal in the temple of Shiva and Vishnu. He was unwilling to discuss question concerning the nature of Hindu gods. But however he approved nonviolence. He do not like to do things in one's own way.

In about 272 B. C. the celebrated Mauryan Emperror Asoka was enthroned in Magadha and withen a few years of his accession was converted to Buddhism from Hinduism and took upon himself the task of introducing Buddhism to the world. He got Buddha's edicts egraved on rocks and stone pillars, erected mostly at the periphery of his vast empire, along the highways and places of pilgrimage. He appointed trained person to go round the country as well as to the foreign lands to inculcate among the people the love of piety and religion. The famous Buddhist mission, consisting of his son and daughter sent by the Emperror Asoka to Nepal, Shree Lanka and other south east Asia and other countries. He conferred large gifts and money and land upon the monastic establishments of the Buddhists throughout his empire. These generous gifts enabled the Buddhist monks to erect structures in the shape of stupas and monasteries equipped and furnished with all the necessities of life.

Rebirth of Lord Buddha

It is said in Tripitak scriptures of Lord Buddha after Mahaparinirvana or death of Lord Buddha, He was again born as rebirth as a prince named Mahasattwa of Gandhavatipur, twelve kelometer south east of Dhulikhel. One day when he (rebirth of Lord Buddha) was travelling for hunting in the forest with his father and two brothers they were

seperated by chance and he saw a weak tigeress and her three cubs. The tigeress and her cubs were dying due to lack of food. Tigeress said to Lord Buddha's rebirth person "we have no food no water, we are nearly dying of thirst and are hungry so we beg you to give us some food. If you do not give us anything then we might die and so deprive you of the pleasure of punishing us." Then Lord Buddha's rebirth person think he must help those who are in need. He sacrificed his life and feed his flesh and blood to the tigeress and her cubs. After hearing the news local people realised him as Lord Buddha's rebirth and built a stupas in his memory. Where he sacrificed his life to feed his blood and flesh to save a tigeress and her three cubs. The place and stupa is known as Namobuddha which is situated at Nine Thousends feets above sea level in everygreen forest inhabitated by tigers and other wild deasts. The stupa of Namobuddha is one of the most sacred spot of pilgrimage for the Buddhists of Nepal.

Buddhist literatures have recorded numerious stories setting example of sacrifices made by persons for the sake of others. Especially significant is this story of the rebirth person of Buddha, who sacrificed himself to protect the life of a tigeress and her cubs.

Mahayana Buddhism

Mahayana Buddhism was introduced in Nepal during twenteth century by the monks and Lamas of Lanka and Tibet. The most important contribution of Mahayana is that the Buddhism become a mass religion world religion. They believes that Buddhism is not only negative philosophy of life but must be philosophy for the welfare of all the people.

It was a great experiment in the intellectual revolution in the philosophy of Buddhism.

Hinduism and Buddhism in Nepal

In Nepal there are many shrines which are worshipped with the same reverence both by Hindus and Buddhists. In Mahankalsthan, in Sankata, in Bajrayogini, in Guheshwari, in Pashupatinath, in Budhanilkantha, in Muktinath and in different images of Bhairaba worshipped by Hindus and Buddhists.

Festivals like Durga Puja (Bada Dasain), Indrajatra, Tihar, Gaijatra is celebrated both by Hindus and Buddhists. There is religious harmony among Hindu devotees and Buddhists in Nepal. The devotees of one religion takes part in the others festivals adopting to some of the rites.

The Goddess Kumari or virgin goddess is Buddhist diety but she is worshipped in high esteem by Hindus. During Indrajatra the living Goddess Kumari is taken out in procession in a chariots of Kumari, Ganesha and Bhairaba are taken round the city for three days. His Majesty the King also pay homage to the Goddess Kumari during this festival. He is only one Hindu King of the world. This is one of the reason why the King of Nepal has always been regarded with justice as the symbol of National unity and factor of stability.

The present Shah Kings are Hindus by faith and Nepal is the Hindu Kingdom, but yet they are never hostile or even indifferent to the Buddhist traditions and belief. To the Hindus he is the incarnation of Lord Vishnu. The Buddhist revere him as not one of the Buddhisattwas or the Buddha to be. And during the periodic performance of Samyaka or all-in-one worship organized by Buddhist the King is invited

to attain in person to accept the devout offering he occupies a seat in sacred dais.

The priest in the Hindu temple of Muktinath is Buddhist and similarly a priest in the temple of Mayadevi in Lumbini is Hindu priest therefore in Nepal there is complete similarity of Hinduism and Buddhism.

In the last day of Dasain or Durga Puja Buddhist priest dressed as Kali, Kumari, the living goddess, Ganesha and other dieties prance and quiver under trance late into the night throughout the street of Kathmandu.

In Hanumana Dhoka palace the throne of Malla Kings still kept here in Sisa Bathak, varandah-like room, open to the south and it still plays a role in the religious functions associated with the Hanumana Dhoka Durbar. Buddhists of the priestly cast are expected to make a ceremonial offering of Pan and Supari (the betel leaf and betel nut) to this throne before entering upon their priestly duties.

Matsyendranath is another god which is equally worshipped by Hindus and Buddhists. The image of Lord Vishnu worshipped by Buddhist as Lokeshwara. Buddhists Guheshwari as Vajra Varahi and they worship Lord Shiva as Avalokiteshwara. God is same but the name is different. There are complex blending of Hinduism and Buddhism and all the daities are worshipped by Hindus and Buddhists alike in Nepal and there is religious homogeneity existing between Hindus and Buddhists communities and they have mutual regards and respect for one another.

In this Buddhist ceremony he is worshipped as a Buddhist diety and at Hindu ceremony the King is regarded as Narayana (the supreme Hindu God.)

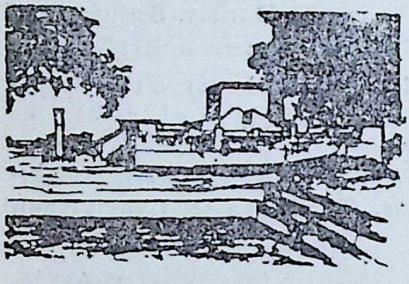
Nepal is only one Hindu Kingdom of the world. However, it is an intricate and beautiful tapestry formed by the interweaving of Hinduism and Buddhism. Religious harmony and tolerance of Nepal is a unique example of religion to the world

In Nepal Hinduism and Buddhism have been strongly influance by the beliefs and practices of Tantrism.

Chaityas, Gumbas, Shrines and Monasteries of Lord Buddha

Lumbini

Lumbini is one of the holiest Buddhist shrine in the world It was here that Gautam Buddha the founder of Buddhism was born in the year 623 B. C,



The attraction of Lumbini is one of the most important sites is Ashoka Piller. The piller was erected by Emperor Ashoka to mark the birthplace of Lord Buddha. In the inscription of the piller it is mentioned that "When King Devanapriya Priyadarsan has been anointed 20 years, he came himself and worshipped this spot, because Buddha Shakyamuni was born here. Another attraction is temple of Maya Devi.

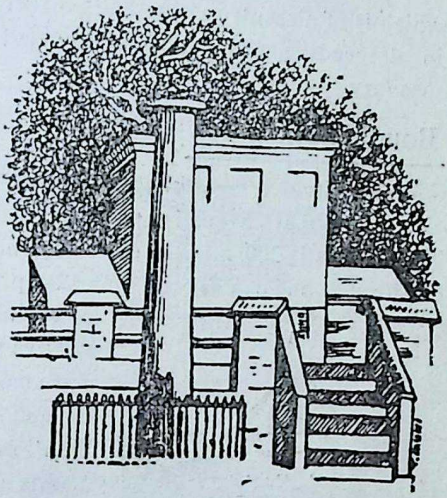
In Lumbini there is a tank named 'Puskarni' where Maya Devi gave the ritual purification bath to the Gautam immediately after the auspicious birth. The same tank is still there in Lumbini garden for the pilgrims and devotees to marvel at and remember the moment.

To commemorate, and to pay due homage, to the eternal message of peace of the prince of peace and the light of Asia, a prominent site, having an eternal flame has been constructed.

Besides these there are many Buddhist temples and monasteries, stupas and Gumbas.

The surrounding of Lumbini is filled with gardens and lawns. Therefore it is called Lumbini garden. In the garden of Lumbini where numerous aromatic flowers are blooming.

Temple of Maya Devi of Lumbini



Maya Devi temple is situated in Lumbini. It contains a stone relief depicting the birth scene of Lord Buddha. The Maya Devi shrine, containing the nativity scene of Lord Buddha, has been worshipped by the devotees since the beginning of the christian era.

The bas relief shows Maya Devi supporting herself by holding on with both hands to a branch of a sal tree, with the newly born infant Buddha standing upright on a lotus pedastal against on an oval halo, while two celestial figures

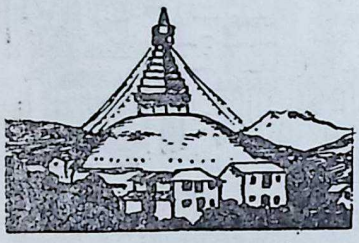
are engraved in the act of pouring water and lotuses from vessels from the heaven indicated by the delineation of clouds.

The temple of Maya Devi was believed to have been built over the foundation of morethan one earlier temple or stupa. According to the belief of the scholars, the Maya Devi temple was built on the ruins of the Ashoka Stupa itself. When Emperor Ashoka visited Lumbini, he had built a stupa also.

South of Maya Devi Temple is the ghata. This structure which is of a secular nature has got there projecting terraces in descending order and is rivetted with a fine break masonry.

Boudhanath Stupa

It is situated eight kilometres east side of Kathmandu City. Boudhnath Stupa is one of the biggest stupa of Nepal. The chaitya is 300 yards in circumference and all around it on the wall one can see the Buddhist prayer revolving wheel or cylenders which Buddhists revolve while making prayers and showing devotion saying to god "Om Mani Padme Hun" or we pray thee with Jewels and Lotus". It is said that the more man revolves the prayer wheels, the sooner he will be able to wash off all sins.



One can see red woolen robed Lamas pilgrims from Tibet, came to walk and round the stupa, spinning the prayer

wheels as they go with mumbling and chanting sacred Buddhist mantras.

The colossal stupa and four all seeing eyes of Lord Buddha gazing in each direction can be seen from almost all parts of Kathmandu the stupa is surrounded by houses of Lamas Buddhists priests.

Boudha is also known as Khasa Chaityas or Khasti. It is a centre of pilgrimage for the Chinese mostly Tibetans and other Buddhist of northern Nepal. The special virtue of this stupa is reputed to be its power of granting all Buddhist prayers for worldly wealth, children, and everything else asked for. It is also said that Buddha enshines the spirite of the Buddhas of the ten directions and of the Buddhist of the three times i.e. the present, past and future and of all the Bodhisattwas, and it holds the Dnarmakaya.

The stupa is a hemispherical mound topped by a cubical contribution with the mystic all seeing eyes painted on its four sides, the four points of compass. The architectural finis was provided by a cylindrical spire narrowing towards the top and suddenly opening up to form an umbrella. The style of Boudhanath Stupa is Buddhist in conception and form. It has about eighty small recesses each baering the images of Buddha. The steam of Chudamani is composed of a step Pyramid from the square base on the hemisphere, thirteen gold rings taper towards and support on umbrella of polished metal.

The Boudhanath Stupa was constructed during Licchivi period about two thousend and fifty four years ago. There is an interested legends about the construction of Boudhanath Stupa Once there was a King named Vikramsen in Nepal in

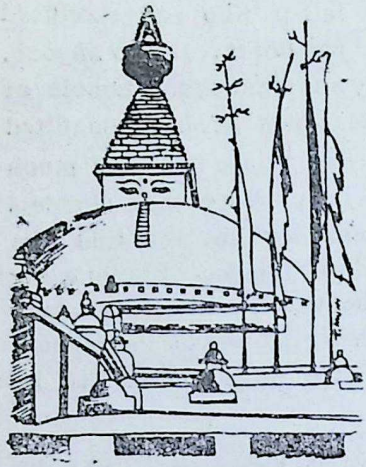
the name of his father, King Dharmagatha had placed four images of Narayana on the western side of his court and had built two water spouts or fountains in the vicinity. He had also built a Koonda or pond and had attached a flower or Durbadal which blooms once in a year and it is said that he who gets it becomes rich.

In the reign of King Vikramkesari the son of Vikramsen, the water from the spout seased flowing and it gave a great shock to him and he was much grieved because his glorious father had built them by the permission of four Narayanas. Accordingly he went to four Narayanas to get permission to repair the spout. Narayanas told him to consult astrologers and do what they would say. From astrologers he came to know that in order to obtain water from the spout he had to offer the sacrifice of a man who was endowed with thirty two marks of royalty (Batis Lakshan Le Yukta Manis). At this the King reflected that even if he would find a man of such qualities, he should not murder him, still he formed a firm resolution to perform the sacrifice. The King sent for his son Bhupakeshari and told him to go to a stream on the fourth night and kill a man whom he would find sleeping and covered with white cloth, without seeing or speaking to him. According to the instruction of the King, Crown Prince, on the appointed day went to the stream, saw a man lying down covered allover with white cloth and immediately slew him and beheaded with one blow of his sword. No sooner had he done so then he saw blood instead of water running out of the spout or fountain. At the sight of the King who had committed voluntary death or patricide, the head of the image of the fountain turned back, and the image can be seen even to this day.

Next day Crown Prince Bhupakeshari found that the man whom he had killed was his father who had sacrificed himself to reopen the stream. He had not reveal it to anyone, performed funeral rites, secretely and went to the temple of Vajrayogini to atone for crime which he had committed without any knowledge. The Crown Prince lamented much before the diety with great remorse and repentance. Goddess Vajrayogini took pity on his miserable plight and told him that his sins would be washed off if he could build a big Buddhist Stupa on the spot in the western direction where he would find a bird flying and then alighting on the ground. At that time he told all the events to his courtiers and he become King of Nepal.

According to the instructions of Vajrayogini, when he went to the western direction, he saw a bird flying, followed the bird and at last found the place where it alighted. On the spot King Bhupakeshari laid the foundation stone of Boudhnath. As a result of his sin, he faced the scarcity of water and had stop the course of the Bagmati to get water to construct the temple.

As a result of the scarcity of water, the land looked like a desert. The workers who wanted to contruct the temple had to spread sheets of cloth in the field throught the night so that they might get water. The next day morning they would gather those sheets of cloth which were wet with dew, squeeze them and get a few drops of dewy water. Thus the workers went on building the Boudhanath Stupa but later on they found that a wild boar would come at night and demolish the stupa. So long as they did not chase away the wild boar, the gigantic task remainded unfinished untill later by

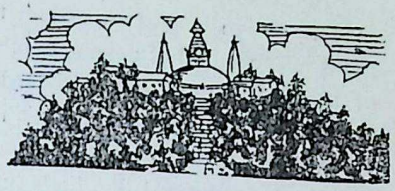


their gradual patient efforts they were able to complete their highly commendable and lofty task which they accomplished with dew drops after a long span of twelve years and the Chaitya was named Boudhanath Stupa or the temple or stupa of dew drops or Khasa-Chaitya.

That is the reason why goddess Vajrayogini was pleased with the King Bhupakeshari when he came back to the goddess after he had built the Boudhanath Stupa on the spot as directed by the Goddess Vajrayogini. The diety addressed him. "Child, I am much pleased with you. Now your sin of killing your own father foregiven; you will possess the wealth I gave to your grandfather Vikramsen, pay off the debt of the country and create a new era after his name Vikram Sambat. According to the instruction of Goddess Vajrayogini he paid all debt of his people and started a new era named Vikram Sambat in the name of his grandfather Vikram Sen. But Hindu people of Nepal believe that King Vikramaditya of India came to Nepal to start Vikram Sambat in Nepal.

Swayambhunath Stupa

Nepal is the home of sacred places of pilgrimage, full of mysterious and lively ancient culture.



Swayambhunath Stupa is a oldest prihistoric Buddhist stupa of Nepal. It is situated on a hillock lies two mile west of Kathmandu City. This is one of the world's most glorious and famous Buddhist Chaitya built before more than two thousend years.

The hill of Swayambhunath is overgrown with evergreen trees bearing blossoms of gorgeous colour and sweet fragrance. The hill also contains various rocks and mines of various metal. One can see name of the god carved in stones in Tibetan language. The Swayambhunath hill is a unique place for the religious minded people, the picnic party, the holiday makers and the morning walkers or health makers.

Swayambhu hill formerly renowned for its different names such as Gosringa Parbat, Bajrakuti Parbat, Gopuchha Parbat, Padmagiri and Sambhyangun.

Located 5000 feets above sea level and 250 feet high above the level of Kathmandu valley on a high green hill the Swayambhu Chaitya is visible from far off places in Kathmandu valley. And one can see very fine view of Kathmandu city and its surroundings from Swayambhunath Stupa Site.

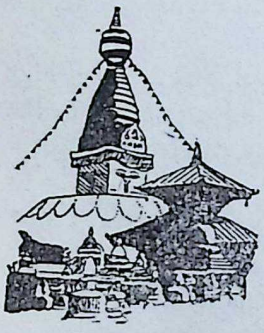
The main stupa of Swayambhunath Stupa contains innumerable quantity of subsidery small Chaityas or Chibal (miniature stupas) shrines, sacred pillars and so on. They include a two storeyed artistic pagoda style temple of Hindu goddess Harati Mata. Nearby is the temple of Hindu goddess Saraswoti It shows how the Hindu and Buddhist religion have mingled to-gether in Nepal.

In the north side of the Swayambhunath stupa there is a modern three storeyed monastery run by Tibetan Karma-pa monks. The sound of drums, cymbals and horns, the voice of prayings monks can be heard from the Swayambhunath Stupa area. There is a big bronze image of Lord Buddha in the ground floor room of the monastery, the image is ten feets high, the largest Buddha's image in Kathmandu.

In Swayambhu there are other holy places named Basupur, Agnipur, Bayupur, Nagpur, Shantipur, Anandakuti, Dhyankuti and various rest houses lies scattered.

Numerous restless monkyes were enjoying themselves, nibbling greedily on the scattered grains thrown on the ground by the devotees as offerings to the god in front of Swayambhunath Stupa.

Near Swayambhunath there is a private school named Anandakuti Vidhyapith with a high reputation in Nepal.



The Swayambhunath is a Stupa, the stupa is a large hemispherical mouds, representing the Garva (womb) serving the seat of creation as a monumental shrine with stone Buddha images tugged into niches around the base and with a cubical tower atop the moud bearing four pairs of mystic unwinking "all seeing eyes" of Adi Buddha painted in orange, white, blue and black colour facing four direction, in the centre of the eyes in the position of a nose is a figure resembling a question mark which represents the vedic symbol for the number one the figure signifying Buddha's primary among

the other gods, and the eyes his eternal watchfullness over the whole people of the universe. In the upper side most of their towers are further surmounted by a spire of successively diminishing rings of barnished metal culminating in a gilded umbrellas representing the stages to heaven. The stupa are said to have been first introduced into Nepal as early as in the third century B. S.

There are 211 prayers wheels that encircle the white dome of Swayambhunath stupa that holds the sacred Mantras "Om Mani Padmi Hun."

The Swayambhunath Chaitya which forms the main structure, is made of a solid hemisphere of brick and earth supporting a lofty conical spire capped by a pinnacle of copper gilt.

It is surmounted by a gold gilt square projection, which in turn is crowned by the Chudamani, a conical canopy of gilt rings.

The existence of this holy place of Buddhist pilgrimage has been traced from the very beginning of human settlement in the valley. Even the oldest mythology speaks of this holy place great Buddhist monk architect Shantisheel by name had constructed this Chaitya during the reign of Lichhavi King Brishavdev who had accepted Buddhist religion giving up the shaivite cult. Swayambhunath Stupa is one of the oldest and biggest stupa of Nepal.

Once the valley of Kathmandu which is about fifty miles in radus was in the form of a deep lake, surrounded by hills and forests, which was about sixteen miles in circumference. The lake was filled with clear green water where Karkotaka, the King of Nagas (serpents) lived. The lake was called

Nagbas or the abode of Nagas (serpents). Once there was a large city named Vindumati, where a certain King named Vindumas ruled over it. The King had a son named Vipasya Bhagawan who by converting many people into Vikshus or Buddhist. One day Lord Buddha send him with his pupils in Nagbas lake (Kathmandu Valley) to threw seeds of Lotus. As instructed by Lord Buddha he threw some seeds and told his pupils that a lotus would grow out of it, and the self existent in form of a flame would appear.

Once quite suddenly and spontaneously, a certain lotus growing well out in the water of Naghrad spouted a brilliant flame with five coloured rays it shone with gold and which burned precious stones brighter even than the sun. Who recognized as the miroculous manifestation of Adi Buddha or Swayambhu self existent god. That means "Swayam" means self and "bhu" means birth in Newari language.

Later on after his death a King named Arun from Arunagar happened to visit the lake and saw incarnation of a flame like Diety in lotus and disappeared there. Again a King named Buddha Vipaswi from the city of Anupoorna came to the north mountain of the lake from where he saw the flame like Diety. He bathed in the water drank it, took a bunch of evergreen grass, offered it to the Diety and foretelling the future to his followers told the mountain that it would be called Phullchok, that the man of high lineage with gigantic strength, Bodhisattwa by name, would come from the north, that would dried the lake, that he would cause the lotus of the flame like diety to be made of gold, that a great stupa would be raised to it that he would build a large city and that the first stone of the city would be laid at its foot.

Later on Manjushree the incarnation of Viswakarma, the architect of gods saw in his meditation (Manjushree was created by Lord Shiva) as requested by the gods of heaven to dry up the water of the lake to establish Swayambhunath and Pashupatinath in that place) a golden lotus floating in the lake, with the flame like diety in it. He alone with his wife, King Dharmapala and pupils, mounted on the lion and came to the boarder of the lake. All were amazed at the sight of the flame like diety in the lotus. He offered a variety of jewels to the diety. He thought of drying up the lake and building a city on the spot so that people might come and worship the flame like diety. With this end in view he went to the southern mountain which was lower than the rest, opened a passage named Chandrahas with his sabre. All the water ran out of the lake through the passage cut open by his sabre (khadga). Manjushree allowed Karkotaka the King of Nagas (serpents) who had lived there for ages, to live in another lake named Taudaha and explained why he has dried up the lake to build city on the spot in order to perform religious service to the self-existent Swayambhunath and Pashupatinath. He also told the Naga's King Karkotaka to cause rain in due season so that the city might be well populated and also foretold that the self-existent Buddha called Ne would come to the valley to multiply the community, and the valley would be named Nepal after him.

After the lake had been fully dried up, he found a large quantity of Jewels and Nagamani, gold and riches which he deposited in the lake where Karkotaka was living. Afterward Manjushree laid the foundation of the Chaitya Swayambhu or the temple of the self-existent on that very spot and

covered the golden lotus with mud and stones there after he built a beautiful city called Manjupatan.

Later on Manjushree placed Dharmakar on the throne of the city, gave him instructions to perform religious services and adoration of the self-existent and told him to be pious, virtuous, liberal, strong and meditative.

Dharmakara is regarded as the first King of Nepal. After Krakuchchandra, Dharmapala, Prachanda Dev and Gunkara came Santasri who was the taller and knower of all past, present and future events by means of Yogic practice.

One day as he was in deep meditation of the self-existent Santasri reflected that the golden lotus decked with jewels are precious stone might be stolen by the people after the commencement of Kaliyuga or Iron-age. Consequently, after obtaining the degree of Vajracharya and on the advice of his tutor Gunkara, Santasri wanted to cover the golden lotus and its flame like diety beneath a stone and create a solid hemisphere of the structure of Chaitya.

Consequently he dug a hole in the ground, placed the sacred flame and precious stone inside the hole. It is said that in order to perform their duties Brahma, Vishnu and Mahesa, four Mahoragas and eight Lokapalas had come to the place. Santasri brought a huge timber and placed it in the middle of the foundation stone. After he built the garbha with bricks and mud and placed the image of Aksobhaya Buddha in the east, Ratnasambhava in the south, Amitabha in the west, Amoghasiddhi in the north and Vairochana in the east. On the right hand side Aksobhaya. He then placed four Buddha Saktis Lochana, Mamaki, Pandura and Aryatara in four intermediate spaces. He erected a square basement for

the superincumbent spire on the top of the hemisphere. The basement was surmounted by a tortus. One can see a pair of eyes on each face of the basement. It is known as Pancha-chaksu. After that the stir was raised above the basement.

He also built a monastery round the Chaitya, performed the ceremony of vivifying Swayambhu and then offered him flowers, fruits and sweets. Alongwith other varied images all around the Chaitya he build five temples for devotees. He placed the image of Vasundhara and Vasupura; the image of air and Vayupur; the image of fire at Agnipur; the image of Naga at Nagpur. The fifth mansion was called Guhapur. He placed the secret gods at the centre of it. After the completion of all these tasks, Santasri placed the image of six Bhairabas i.e. Prithvi-Bhairaba to the south of Guhapur: Ap-Bhairaba to the east of Swayambhu; Tej-Bhairaba on the slop of the hill; Uaya-Bhairaba at the foot of the hill on the southern side; Akash-Bhairaba on the western side; Surya Bhairaba and his consort on the eastern road. In the middle of the eastern road he placed the images of Kalinga, Purba Ganesa and Dakshina Ganesa. After that he placed the images of four Mahoregas and sacred circles. After he had completed all the works, he entered on a certain day. Guhapura to practise meditation and disappeared from the world.

Once in the reign of Gunakamadeva it so happened that as a result of his innumerable acts of barbarity and licentiousness the heavenly dieties provoked, got offended with him and showered heap of curses and consequently, there occured a famine for seven years in the country. The King then realised his faults, went to Swayambhunath offered flowers, sweets, fruits and worshipped him. He also confessed his

faults and sins to his tutor Santasri. Because of the distress caused by the scarcity of rain he went to Shantikara Vajracharya and requested him for rain. Shantikara Vajracharya sent for Karkotaka and his eight colleagues. All the serpents came up there and wrote their names with their blood on the leaves of the tree. At Shantipura in Swayambhunath Shantikara Vajracharya collected all the leaves and displayed them in the sunshine and instantly there was rainfall in aboundance.

Thus the people were relieved of peril. The serpent King Karkotaka who had been imprisoned by Shantikara Vajracharya underneath the stone steps was seen to have attained salvation from the bondage when King Gunakamdeva visited there one can see the stone step, where Karkotaka was shut up, even to this day. From the top of the hill one can have a bird's eye view of Kathmandu city.

Later on Sakya Simha visited Swayambhunath and seated himself on the lionthrone which was built by Viswakarma between the Chaitya of Puchagha and Manjushree.

King Pratap Malla renovated the Swayambhunath Chaitya and offered thunderbolt (Bajra). The last Malla King of Nepal Jaya Prakash Malla also renovated the Swayambhunath Chaitya. Many Buddhist from Lhasa and northern region of Nepal also came to Swayambhunath to offer their worship.

Ashok Chaitya of Chitlang

Ashok Chaitya of Chitlang is situated in Chandragiri pass of Makawanpur district of Nepal. The Chaitya was built by Emperor Ashoka. In the northern side of the chaitya There is a stone image of Yaksha and his wife carved in eight feets breadth and sixteen feets length stone. Thousends

of Buddhists from all over the country visits this Chaitya to pay homage to Lord Buddha.

Dharma-Dhatu Chaitya

Dharma Dhatu Chaitya is one of the attractive Chaityas of Dolakha constructed by local administrator Jaya Narayan Dev in Nepal Sambat 669 i.e. 1549 A. D. he also declared themselves as King of Dolakha.

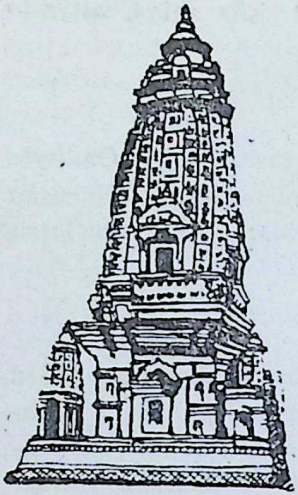
Hiranya Varna Mahabihar

Three storied Pagoda Style temple of Lokeshwore (Lord Buddha) is situated in Hiranya Varna Mahabihar of Kwabahal in Lalitpur. The walls of this temple are fully decorated. It was built in twelve century by King Bhaskar Varma. A beautiful golden image of Lord Buddha is placed on the upper part of the temple. Intricate decorative patterns worked out on its outer walls add charm to the mellow riches of the beauti of the shrine.

Hiranya Varna Mahabihar has got a gold gilted roof and a big prayer wheel. In the centre of this temples courtyard there is a small shrine of Adi Buddha where Buddhist women observe fasting during August.

Mahaboudha

Mahaboudha is renowned sacred place of Buddhist pilgrimage of Lalitpur (Patan). This temple was constructed during the reign of King Amar Malla by an architect of Patan, Avaraj Buddhacharya by name, in the 14th century (Nepal Era 685). This temple is made of clay bricks in which nine thousends images of Lord Buddha are engraved. This is a masterpiece of terracotta and the temple is fine example of



Nepalese medieval clay works. There is also a shrine of Maya Devi, mother of Lord Buddha in the courtyard of Mahaboudha temple. It was built for enabling the Nepalese Buddhists to have darsan of Buddha temple of Gaya, India.

This temple was reconstructed on the model of the original temple. The original Mahaboudha temple made of terracotta slabs fell to the ground in the disastrous great earthquake of 1933 A. D. Terrible earthquake shook the city of Patan (Lalitpur) also. Houses, temples, inns (pati) and stupas were tumbled down to the ground like packs of playing cards. Thousends of people were cast into the yawning earth and were never seen again. Others were buried under the ruins of temples and houses and were killed at once or trapped, perhaps with severe injuries. When the earth stopped quaking, those who survived began to search for their loved ones. Most of the temples being rebuilt. Older people of Kathmadu valley do not wish to see such sights again who saw the terrible earthquake of 1933 A.D.

Ashokan Stupas of Patan

Four Ashokan Stupas of Patan is built by Ashoka, the Buddhist Emperor of India in the year 250 A. D. in the four corners of the city of Lalitpur (Patan), these four ancient Chaitya or Stupa appear as colossal heap of clay bricks

covered with green grass (dubo). This gives these stupas a look of green mounds. It is believed that these historical stupas contain evidence of ancient Buddhist antiques, arts and holy relics.

These four ancient stupas are located in the four corners of the city of Patan. One stupa is at Pulchowk, the other is in Lagankhel, and the rest are located in the east and north of Patan city giving the whole city a manastic character.

It is said that all these stupas were built at the time when Buddhism was making its headway in the valley of Kathmandu.

Rudra Varna Mahabihar

Rudra Varna Mahabihar is situated in Lalitpur. This is oldest Buddhist monasteries of Nepal. Near the monasteries there is a temple that contains a fine image of Lord Buddha. There are many bronze and stone images of Lord Buddha in the courtyard of Vihar.

Kathe Swayambhu

It is situated in Kathmandu city between Thahiti and Naghal Tole. There is a Chaitya just like Swayambhu Chaitya which is sarrounded by public houses.

The chief architectural features of religious monuments like Kathe Swayambhu Stupa are the white hemispheric moud erected on a square or round plinth, the cubical brass construction painted with the all seeing eyes on each pannel, the brass finial of thirteen concontric rings tapering upwards and then opening out in the form of a double canopied umbrella, the traditional sign of Royalty of protection. The hemispheric dome is pierced with niches of accommodate

the brass Images of the seated Buddha in various traditional postures (the postures of meditation (Dhyana Mudra), the posture of none fear (Abhaya Mudra, the posture of calling the earth to witness (Bhoomi Sparsha Mudra) and so on. In the optional features of the stupas there is circumabulatory platform for the devotees.

Mahaboudha of Kathmandu

It is situated in Kathmandu near Bir Hospital. There are stone images of Lord Buddha in various postures. Now a days the circumambulatory platform of this Chaitya is used by rice sellers.

Boudha Stupa of Chabahil

This Stupa is built by the side of the road to Boudhanath. It is painted will allseeing eyes of the Buddha. This Stupa is older than Boudhanath and was built by Charumati, the daughter of the Indian Emperor Ashoka, in the 3rd century B.C. after she married to a local prince called Devapala and settled in the valley of Kathmandu. There are some ancient statues around the Stupa of Chabahil.

Kirti Vihar

It is situated in Kirtipur. This Vihar represents Chandram four important shrines of Lord Buddha. (1) Lumbini where Gautam Buddha was born, (2) Buddha Gaya where attained enlightment under the Bodhi-Tree. (3) Sarnath where Gautam Buddha delivered his first sermon, (4) Kushinagar where he passed away and attained Mahaparinirvana. It was built for enabling the Nepalese Buddhists of Kathmandu valley to have darsan of these four famous shrines of Lord Buddha.

Recently Thai building was constructed in this Vihar with sixteen rooms and one big meeting hall.

Akshyaswor Mahabihar

Akshyaswor Mahabihar is situated near Pulchowk in Lalitpur. Newly constructed Mahabihar was inagurated by H.M. King Birendra of Nepal. This Mahabihar is one of the most modern Bihar of Nepal.

Nagarjun or Jamacho Stupa

Nagarjun Stupa is situated in the top of Nagarjun hill in Jamacho in the north western rim of the valley against the backdrop of Ganesha Himal and Lantang Himal. Jamacho hilltop where Manjushree Surveyed to drain the water of the lake. The entire mountain side is dotted with one hundred and eight caves of various sizes and shapes some of which contains a life size statue of Lord Buddha. Once Buddhists scholars and monks too refuge in these caves when they were escaping from the persecuting force of the anti-Buddhist elements.

Chilanchu Stupa (Jagatpal Mahabihar)

This Stupa is situated in Kirtipur, (Kirti means fame and pur means holy city). This Buddhist shrine is one of the facinating specimens of Stupa. It was constructed during early 12th century.

Gum Vihar

In ancient time the site of Vajra Yogini was popularly known as Gum Vihar. In the eleventh century, a Buddha image was installed at Gum Vihar known as Buddha Sakyamuni. Once King Mandeva did penance at Gum Vihar under

the influence of which a large Chaitya rose up and remained Gum Vihar. Gum Vihar was also designated a royal beneficiary by King Amsuvarma (seventh century). He gave money to almost every important religious sites which indicate that Gum Vihar must have also been of great important.

Chautin Stupa of Sindhupalchowk

It is situated in Lisankhu village of Sindhupalchowk district of Nepal. One can see this Stupa from distance. The 32 feets heigh Stupa in lies in the top of hill of Peladanda of Lisankhu Village.

Kankre Vihar of Surkhet

Once Khas Malla named Ashok Challa was a King of Surkhet. He was converted to Buddhism from Hinduism. He was religious minded King. He erected stone temple of Lord Buddha and established Kankre Vihar in Surkhet in 1264 BS. The themes of stone sculptures and pillars are drawn from classical Buddhist sources. Its stimulus came entirely from the south India. The stone temple of Kankre Vihar fell to the ground in the disastrous great earthquake. The pillars and the images engraved in stone were tumbled down to the ground. One can see the ruins of the stone temple in Kankre Vihar Park of Surkhet. It is situated in a small hill forest. The view of the Birendranagar is seen from here. Nestling in a thick forest. It is good picnic spot flanked by attractive landscape.

Namobuddha

Namobuddha lies at a distance of twenty miles east of Kathmandu in Mount Gandhamala which is situated at Nine thousend feets above sea level in everygreen forest

inhabitated by wild beasts. The place is abound in various trees, plants and shrubs and is rich in birds and other animals that; is endowed with good sources of water.

The Chaitya of Namobuddha was built in the memory of the rebirth of Lord Gautam Buddha Mahasatwa who feed his own flesh and blood to a dying tigeress and her three cubs. Once King of Gandhavatipur named Maharatha with his three sons went hunting in the forest of Gandhamala Parbat accompanied by his curtiers. By chance while hunting they were separated and found themselves each in different directions. At that time Mahasatwa, the youngest prince reached the summit of Gandhamala where he saw a sick tigeress lying flat on the ground being unable to walk and whose dry breast her cubs were sucking with pitiable faces. This sight made him feel sympathy for the tigeress and her cubs. Then he himself cut off the flesh from his own body and feed the tigeress and her cubs. While performing such a daring deed for a noble cause. Mahasatwa breathed his last. Then father of Mahasatwa, came to the spot where the tragic death of Masauwa occured and to commemorate the death of Mahasatwa, erected a Stupa of Namobuddha with the relics of Mahasatwa the sacrificer inside it. Namobuddha has been one of the most sacred spots of pilgrimage of the Buddhist of Nepal. This Chaitya is also one of the most sacred spot of pilgrimage for the Buddhist of world.

Chaturvarna Vihar

Near Durbar Square of Bhaktapur lies Chaturvarna Vihar, a Buddhist monastery. Built in the year 1491 A. D. Thls monastery was dedicated to Padmapani Lokeshwar of Buddhists. Taudhidhan Bajracharya of Bhaktapur built this

monastery during the reign of King Raya Malla.

Besides these Buddhist Stupas temples and shrines there are thousends of small Chaityas (Chibaha) in different places of Nepal. Such as Vishoa of Birgunj, Chhyoli Gumba of Swayambhu, Dharmasila Buddha Vihar of Pokhara, Maha Chaitya of Taksar Tole of Tansen, Ananda Vihar and Mahaboudha Vihar of Palpa Tansen etc.

Some of the Buddhist Vihars of Kathmandu

1. Mu Baha (Mulsri Mahavihar)
2. Kwa Baha (Maitripur Mahavihar)
3. Nhu Baha (Ratnakanta Mahavihar)
4. Gana Baha (Hemakarna Mahavihar)
5. Dhoka Baha (Henakara Mahavihar)
6. Makhan Baha (Ratnakirti Mahavihar)
7. Takshya Baha (Suratasri Mahavihar)
8. Jana Baha (Kanaka Chaitya Mahavihar)
9. Subala Baha (Mantra Siddhi Mahavihar)
10. Tej Baha (Raj Kirti Mahavihar)
11. Om Baha (Brahma Chakra Mahavihar)
12. Etu Baha (Bajra Shree Mahavihar)
13. Lagan Baha (Kirtipunya Bajra Dhatu Mahavihar)
14. Mikha Baha (Mani Sankha Mahavihar)
15. Shikam Muga Baha (Shreekhanda Mula Mahavihar)
16. Mushum Baha (Mani Sangha Mahavihar)
17. Itum Baha (Bhaskar Malla Parbtayebarta Mahavihar)
18. Mansu Baha (Mani Shree Mahavihar)
19. Tha Baha-Thabahil or Thamel (Vikramasila Mahavihar)

Buddhist Vihars, popularly called Baha or Bahi still exist in large numbers in the Kathmandu valley. They serve as places for celebrating rituals or observing the socio

religious festivities of Buddhism. The central features of a Vihar is a square courtyard open to the sky surrounded by the shrine and the living quarters of the Bhikshus and the Bajracharyas Buddhist priests. The shrine is always placed opposit the entrance gateway.

Though the Kings of Nepal were Hindus, but the Lichhavi rules were liberal patrons of Buddhism. Many of them built Vihars (monasteries). For example Singhu Vihar at Swayambhu hillock was built by Brisadeva, Sri Man Vihar was constructed by Manadeva, Khasti Chaitya by Shivadeva, and Raj Vihar by Amsuvarma. Thus it is clear that from the time of Lichhavis Nepal had followed a policy of religious toleration. King Padma Deva built a temple of Dharmaraj, Minnath–Lokeshwar in which he placed image of Padmapani Buddhistwa.

Buddhist Monasteries of Solukhumbu

In Solukhnmbu district north east from Kathmandu. There are altogether eleven Gumbas and Monasteries and is famous for its Buddhist Gumbas and Monasteries; 1) Thyangboche Monastery, 2) Chiyong Monastery, 3) Pangboche Manastery, 4) Junibesi Monastery, 5) Gumela Monastery, 6) Kyorab Monastery, 7) Thame Monastery, 8) Singefu Monastery, 9) Thaksindu Monastery, 10) Thaktoo Monastery and 11) Goli Monastery. Among them Thyangboche Monastery is a renound Buddhist Monastery of Nepal. From here one can see Mount Everest and Ama Dablam, Mt. Lhotse and Mt. Nuptse. The pagoda style monastery is located

at an altitude of 3,900 metres above sea level and during Mani Rimdu fair, is visited by many pilgrims. In Junibesi Gumba there is a huge bronze image of Lord Buddha. Fairs named Duge Dumji and Niyume are observed and thousends of Buddhists takes part in this festivai.

Besides these Chaityas, Monasteries and Gumbas there are many small Chaityas in Nepal.

Gumbas of Mustang

There are fifty Gumbas in the Mustang district of Nepal. Kundaling Gumba, Jhompa Gumba, Duwak Gumba, Ghut Gumba, Syang Gaon Gumba, Marpha Samling Gumba, Chairo Gumba, Dumba Gumba, Jhumba Gumba, Naya Tukuche Gumba, Rani Tukuche Gumba, Kuwa Gumba, Makilhaphang Gumba, Nharshang Gumba, Talung Gumba, Lupranm Gumba, Jharkot Gumba, Jharkot Chatin Gumba, Nemgyal Gumba, Choser Gharu Gumba, Dinahaphul Gumba, Luri Gumba, Chomnang Ghee Gumba, Jhampa Gumba, Thukchhen Gumba, Malyang Chhadi Gumba, Chayoti Gumba, Sambaldin Gumba, Ghar Gumba, Chumi Muktinath Gumba, Mhanee Gumba, Ghhar Gumba, Narsingh Gumba, Kamchori Gumba, Teri Gumba, Taidue Gomba, Chhak Gumba, Chhang Gumba, Chikon Gumba, Tetang Gumba, Chusang Mmhane Lahangkhang Napchalesang Gumba, Ghiling Tasi Chhaling Gumba, Dhami Sadub Dhakailung Gumba, Charang Dhondub Dhakeling Gumba, Charang Churi Gumba, Loma Hewa Gumba and Dorjeling Gumba. In every Gumbas there are bronze images of Lord Buddha.

The Buddhist monuments are of three kinds; 1. The Dedicatory, 2. The Memorial and 3. Funeral. The first class are temples erected to the supreme Diety or Adi Buddha

which are generally of considerable size, with a lofty dome or spire on the crown, and with a monastery attached to each of them. The Memorial temples are those that commemorate either some important events of Buddhistic history or some Buddhist demi-god or hero. These are however, of no value as specimens of Buddhist architecture, for they are mostly built after the model of Hindu Temples, though they are exceedingly valuable evidence of some particular period of Buddhist history, The last kind are those that contain the ashes of the dead, and are called temple only by curtecy, for they are merely monuments to private individuals and are not sacred to any divinity whatsoever.

Festivals of Lord Buddha

Buddha Jayanti

Buddha Jayanti is celebrated to commemorate the birth, attainment of enlightenment and death of Gautam Buddha, the founder preacher of Buddhism, more than twenty five years ago. Buddha Jayanti is a greatest festival of the Buddhists of Nepal and one of the major festival of the Kingdom of Nepal. This fesiival falls on the Full Moon day of Baisakh or Baisakh Purnima April-May.

In Lumbini, Swayambhunath, Boudhanath and many other Buddhist shrines prayers are sung and worship is offered through the day. Nepal is the birth Place of Lord Buddha. He was born on Baisakh Purnima Full Moon day of Baisakha in Lumbini in 503 B. C. It was on the very day of Baisakha Purnima at the age of twenty nine he left his wife, son and parents and Royal Palace for life time abode in

forest life. And in another Baisakha Purnima which gave him enlightenment which made him a Buddha Finally at the age of eighty in 582 B. C. at Kushinagar in the land of Mallas in a grove of a sat tree on a Baisakh Purnima the founder of Buddhism and incarnation of Lord Vishnu passed away. The day is known as Mahaparinirvana by the Buddhists. Thus on the very day four events of Buddha happened.

In Buddha Purnima a whole week is dedicated in celebrating the Buddha Jayanti festival with various programmes. The name of this festival is also called Swanya Punhi that means full moon day of the flowers. Once the Kathmandu valley formerly was a lake, full of water. The Buddha appeared in the lake in a form of Lotus flower. Thus the day of Baisakha Purnima is celebrated as the festival of flower Lotus. Swayambhu is the self born Lord. In Swayambhunath on the day of Buddha Jayanti the whole hillock preserves festive atmosphere, people began to rush to this place from early morning to evening they will worship Lord Buddha even upto late night. In this festival the hillock will be filled with different prayers and meetings. Paintings and different icons about Buddha will be exhibited. In different Parts of the

Kingdom specially in Kathmandu valley performs out a procession passing through all important streets. One can see colourful horn blowing Lamas in the procession.

During this festival one should not forget his determination to know the truth by sacrificing the life of all happiness and luxury. This day we should remember of his saying Bahujana Hitayo Bahujana Sukhaya (Let more people be in happiness, Let more people get benefit or happy).

Matayas Festival

Matayas festival is celebrated in Lalitpur. In this festival which starts from a vihar takes the procession to all the Buddhist religious places of Lalitpur. This festival celebrated in the memory of the Buddha who conquered all the temptation. The name of the festival is Mataya in Newari language, Mata means light and Buddha appeared in Kathmandu valley in the form of flame.

The Bisket Festival

The Bisket Festival is celebrated in Bhaktapur and the festival was related with god Bhairaba. Once when Lord Buddha was attacked by maras at that time Bhairaba appeared and gave mental moral and spiritual strength to Lord Buddha. Then Buddha was successful on gaining victory over the Mars. Therefore this festival is also related with Lord Buddha.

Panchadana and Gunla Festival

Gunla Festival is observed for a month from Shrawana Sukla Parewa August for a month. Buddhist people visits early in the morning Swayambhu with musical instruments

they pray Swayambhunath for the protection of flood and landslides during running rainny season. The Gunla festival ends on Bhadra Sukla Parewa (September). During Pancha festival observed by the Buddhist of Kathmandu valley on Bhadra Krishna Triyodasi (August). This is a Buddhist festival in which gifts are made by the laity to the monks (Sakyas). Since monastic Buddhism has been long extinc in Nepal, the receivers of the gift do-day are the Buddhist priests, the Sakyas and the Vajracharyas who go begging alms to the house of their clients, food grains, rice thread, needle, mop and cash money are offered on this occasion to the begging priests. Traditional collection of artifacts are displayed in monasteries and household on this occasion.

Lhoshar Festival

Lhoshar Festival is celebrated in the northern regions of Nepal in March by all the Tibetan speaken Buddhist peoples such as Lamas, Sherpas and Tamang etc. In Tibetan language Lho means year and shar means New. That means Lhoshar is New Year. Therefore this festival is celebrated in the first day of New Year for the happy and prosperity for the coming year. There are twelve different animals and birds in the wheel of Lhoshar year. In every twelve years name of the year will be change starting from mouse to pig such as Mouse, Cow or Ox, Tiger or Cat, Rabbit, Garuda (Mythical Eagle), Snake, Horse, Sheep or Goat, Monkey, Birds or Cock, Dog and Pig.

Dumje Festival

Dumje Festival is celebrated by Buddhists in all Sherpa Village on Ashad Purnima. During this festival the villager

offer their famous "Chhang" very tasty fermented home brewed beer with meat of Yak and 'Changra' Himalayan goat to the members of the family and guest after worship of god.

Mani Rimdu Festival

This is an important and gorgious ceremony of Buddhist Sherpas of the Khumbu region. It is held annually at Thangboche; Chewang Gompa and Phalpu on the full moon day of Mangsir (November) which continues for four days. Besides Sherpa rituals on this day, the masked Lamas dance in courtyard of the monasteries at the presence of the head Lama and other Lamas.

Sameyka Ceremony

The Sameyka is a Buddhist religious ceremony held regularly every twelve years, and whenever a wealthy man offers, as an act of merit, to pay expenses of the feasts involve (expenses which may well run to well over half Lakh of Rupees). It is held on the open meadow just below the hill of Swayambhunath and is attended by all Gubhajus, Bajracharyas, Bares, Uray and by many invited dignitaries and officials. All the Dipankara Buddhas of the Vihars are paraded and worshipped and a great feast is held. If an individual gives the Sameyka Ceremony, he thereby acquires tremendous public prestige as well as an untold religious merit and adds the word "Sameyka" to his name.

At the Sameyka Ceremony a special pavillion is erected for the entertainment of his Majesty King of Nepal, and the attendant nobles. Special food (mainly confectionery and so forth) and drinks are provided for special guests. The other participants sit together for a feast which includes cooked rice prepared.

Buddhists rever His Majesty the King of Nepal as one of the Buddhisatwas or the Buddha to be. During Sameyka Ceremony the King is invited to attain in person to accept the devout offering which he does invaribly, he also occupies a special seat in sacred dais. At Sameyka Puja Ceremony the King is worshipped as a Buddhist diety and at Hindu Ceremony the King is regarded as the incarnation of Lord Vishnu.

Dupchhen Ceremony

Dupchhen Ceremony is regular worship of Mahayana Buddhists which is held every year in the Nagi Gumba of Shivapuri. Those who are religious minded can organized the Dupchhen Ceremony. The Ceremony last for nine days. The Ceremony is held for the benefit of the family member of the organizer and all the Mahayana Buddhists of the world. During this festival first day the monks worshipped Dwarpals (God of the gatekeeper) of four sides drives away obstruction during the ceremony. From next day for seven days they read religious books setting together and on the last day the monks sprinkled sacred water (Abhisesh) to the attendants devotees after that the ceremony is ends with feast.

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The second Part of "Religious Life in Nepal" has been again divided into two parts. This second part which is now in your hand. We hope the third part of this book may find much more useful for you.

Thanks. **- Amatya Publishers**